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DECEMBER 1961



*Christian*

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God so loved the world  
that He gave His only begotten Son

John 3:16



**Thirty**

**Wise**

**Men**

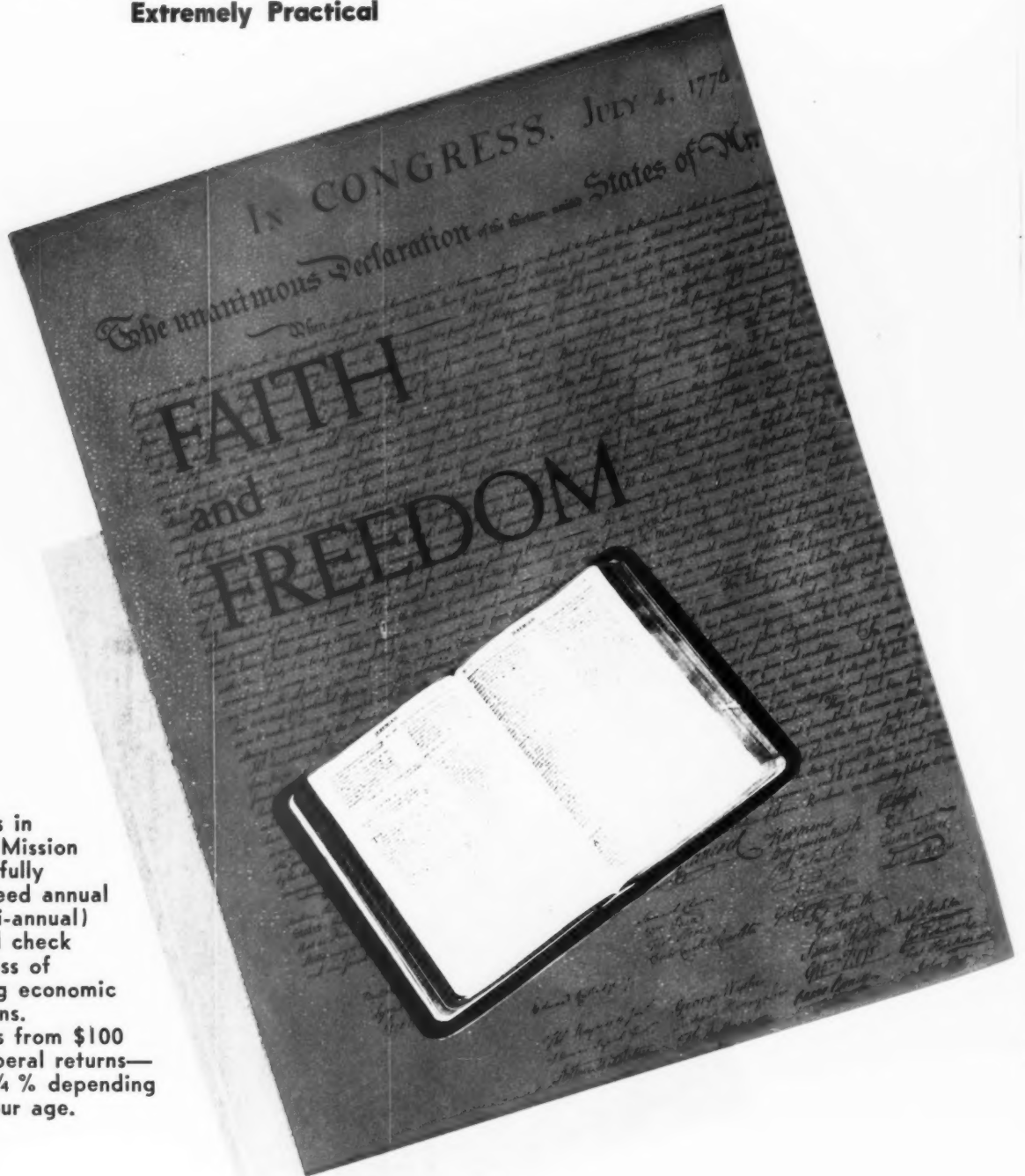
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December, 1961

STUART P. GARVER, Editor

Volume 22

Number 10

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Back cover: Picture, courtesy of Isobel M. Garver;  
poem by E. A. S. Robertson

Love caused Thy Incarnation,  
Love brought Thee down to me;  
Thy thirst for my salvation  
Procured my liberty.  
O love beyond all telling,  
That led Thee to embrace  
In love, all love excelling,  
Our lost and fallen race!

Rejoice then, ye sad-hearted,  
Who sit in deepest gloom,  
Who mourn o'er joys departed,  
And tremble at your doom;  
He Who alone can cheer you  
Is standing at the door;  
He brings His pity near you,  
And bids you weep no more.

Paul Gerhardt, 1653

DECEMBER, 1961



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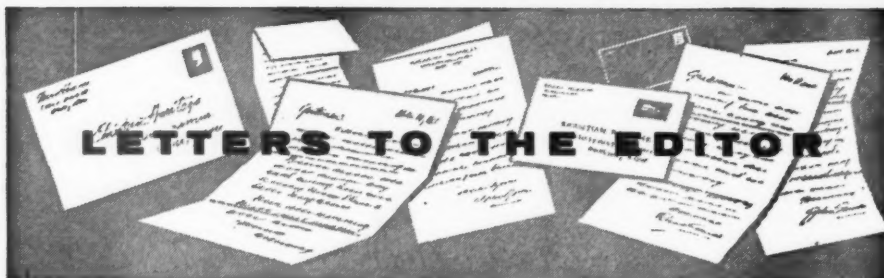
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### Never Without It

I am enclosing my check for \$2.50 plus 15c estimated postage for which please send me Arthur Mielke's book, "This Is Protestantism," which was reviewed in September's CHRISTIAN HERITAGE. Being well acquainted with Dr. Mielke, I am looking forward to reading and studying his book.

In passing, I wish to state that I have been a subscriber to CHRISTIAN HERITAGE for a number of years and would not think of being without it. It passes through several hands each month.

R. F. W., Florida

### Well Pleased

I am sending \$3 in cash for my renewal of CHRISTIAN HERITAGE magazine. I am well pleased with the magazine for it makes me feel that I'm securing valuable information that I didn't obtain any other place.

Mrs. A. A., South Carolina

### Every Effort Required

I am writing to tell you that I am praying for you and the work you are doing. Now as never before do we need such efforts as yours. It surely seems as though our Savior is coming again very soon. Enclosed is a gift to help carry on this ministry.

T. F. Y., New Jersey

### Reason For Apprehension

The September issue of your magazine contains an article on the organization and objectives of the NCWC (National Catholic Welfare Conference) which is very informative.

I was reared in the faith of the Roman Catholic Church. I left the Roman Church over forty years ago and am greatly disturbed over the growing political power of the Roman

Church in the United States.

Your magazine is doing a good work in printing information about that Church's teachings and activities.

E. M., Washington, D. C.

### A Great Difference

Each month I look forward to receiving the CHRISTIAN HERITAGE magazine. Being an ex-Roman Catholic for nearly 13 years, I know what wonderful work you are accomplishing.

When I married I became a Catholic. Four children of this marriage were baptized in the Roman Church, one of them making her first Holy Communion. Then, we gradually abandoned the Church of Rome. However, my husband became bitter, causing much trouble when I left the Roman Catholic Church, and tearing up two Bibles. But today he is reconciled, for he perceives the difference between the teachings of the Bible and those of the Catholic Church. I am praying for his salvation.

May God bless you for the splendid work you are doing!

Mrs. A. L. B., Illinois

### On The Right Path

I am looking to the Holy Spirit for guidance. In time, I feel I will make a complete break from the Catholic Church. I feel it coming. Some of their devotions make me sick. Especially when they drag a black coffin into the church on ALL SOULS DAY. I've been resenting that for years.

That little tract, "Are You Forgiven?," has shown me "that you must be born again," but I never tied it up with forgiveness.

Thank you for your kind help!

W. N., California



## Spreading The Truth

I am enclosing a list of twelve names of people to whom I wish sample copies of CHRISTIAN HERITAGE sent. We enjoy your magazine immensely. I am a much better informed person for having read it. Enclosed is a money order for four dollars to cover the expense.

Miss H. M., Ohio

## Christian Salvage Mission

You are now sending us 75 copies of CHRISTIAN HERITAGE each month, and we have at the present time 110 overseas workers who value this magazine very highly. In the Philippine Islands they want 30 used copies a month, as the seniors in the class in theology find them very valuable in personal work. As we are continuing to pray, additional copies are gradually arriving.

Logan Papworth, Manager  
Howell, Michigan

The Christian Salvage Mission, Mr. Logan Papworth, director, will be glad to receive your back copies of CHRISTIAN HERITAGE should you have no other outlet for them. This brother "salvages" used Christian literature and supplies it without cost to Christian workers in foreign lands. Send your used CHRISTIAN HERITAGE (and other evangelical periodicals) directly to: Christian Salvage Mission, Howell, Michigan.



### The Year Was 1941

London was undergoing some of the worst bombing of the Blitz, and the night was torn by shrieking explosions as whole neighborhoods of homes and blocks of office buildings fell to destruction. In the darkened basement of a bombed out church a tiny group of men, women and children huddled together waiting...

### A Strong Voice Out Of The Darkness

Suddenly one of the group, a minister, rose with Bible clenched tightly in hand and began to speak in a voice that was strong with faith. He was telling the ancient story of another time when people had huddled in fear at the foot of the cross—and of how they had heard the Savior saying, "Father, forgive them; they do not know what they are doing."

### An Old Story Told With New Power

Somehow, the minister was giving the words new power and meaning for the little basement group. Somehow, as he spoke, the ancient model of divine love and forgiveness was clear to them in a way it had never been before. Jesus had always spoken directly to his listeners in the language they used daily and understood most easily. And now, at last, in spite of the terrifying conditions outside, the words were being spoken again in the language of the people. A great calmness and faith in God—a new courage and inner strength—swept through the once fearful group, and they listened in rapt attention as they heard in a fresh and more immediate language "The Good News" spoken anew...

### A New Translation Is Born

It was perhaps on just such an occasion as this that J. B. Phillips first conceived his idea for a translation of the New Testament in the spoken English of today.

During those trying days of 1941, it seemed particularly important to the Reverend Mr. Phillips that the members of his bombed out church should realize the full, present-tense vitality of the Word of God. As his project continued over the years that followed, he found ever increasing encouragement in the heartfelt gratitude of all who heard or read his work.

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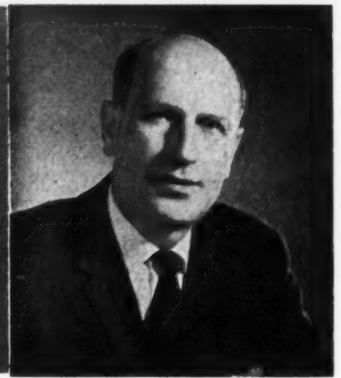
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DECEMBER, 1961

## EDITORIAL

STUART P. GARVER



# THIRTY WISE MEN

Thirty wise men took a long hard look at the world situation earlier this year and what they saw and felt they published in an open letter addressed to Mayor Willy Brandt\* of West Berlin. "Oppression and discontent exist on many continents," they said, "and the tragedy of exile is a fate suffered by many people and races. Yet the events on the frontiers of your city profoundly trouble the conscience of the world. It is one thing for a social order to force its citizens, by the millions, to seek asylum elsewhere. It is still more reprehensible to cut off their escape by means of walls and barbed wire across city streets, to threaten them at the point of bayonets, to shoot at them in flight as if they were runaway slaves."

Staring over those barbed wires and looking into the cruel face of tyranny, these thirty wise men confessed, "This is not a matter of politics or ideology or social philosophy. It is a matter of the most elementary respect for human rights." And as their recognition of the basic issue is grasped, they let their eyes sweep over the multitude who "abandon their homes, their livelihoods and, often, their families, in the East, in order to establish a new and more humane existence elsewhere." These people display many mixed motives, "sometimes a mixture of fear and hope and confusion." "But this is understandable," declared these thirty wise men, "when we analyze what all human beings want."

"Men and women want to have a share in determining where and how they should work, and what they may believe; fathers and mothers want to determine for themselves how their children should be brought up and what their lives should be like; citizens want to share in determining who their rulers and public representatives should be. Deprived of the right to be able thus to shape their own lives, some men become rebels, others become refugees. Both recourses are understandable responses to an intolerable situation, whether

in the heart of Africa or in the heart of Europe."

But understanding the tragedy unfolded at the Brandenburg Gate is not enough, not even a "profoundly troubled conscience" goes far enough; the answer evaded even these wise men. Of one thing only are they certain: "Barbed wire and bayonets are not the décor of any new and higher freedom;" furthermore, it is imperative that "all pretensions of all governments and powers be measured against the right of all human beings to a life of freedom and dignity."

Nearly 2,000 years and as many miles separate the Gates of Brandenburg and the little town of Bethlehem, but the décor of these two sectors differ radically: barbed wire and bayonets in Berlin, swaddling clothes and a manger in Bethlehem. Yet there is a striking resemblance between these two scenes, a likeness that the centuries have not been able to obliterate. Wise men still look out upon a world of tyrants, who, by their arbitrary decrees uproot whole families and with callous disregard for the life and liberty of humble people, arbitrarily determine the manners and movements of millions of "their" citizens. As now, so it was then; no man or group of men was strong enough to challenge the power of the ruling party; even the will to revolt was held in check by paralyzing fears and moral weakness.

But the situation never really changes for the multitude. All history reverberates with the sound of hob-nailed boots ascending the stairs and of silken slippers wearily descending from their positions of preeminence, groaned one French historian. And wise men in every age are incensed by the gross inhumanity of those in positions of power, but can only stand at the city gates to weep for the multitudes caught in this medley of greedy conquest. They look for the décor of peace but uncover only the trappings of death and destruction. Nowhere have they found a savior who is more than conqueror, something other than a temporary relief from unbearable oppression.

This is why the traditional Wise Men of the Gospels are so prominent in the Nativity of Christ. They were not so emotionally embroiled in the political affairs of Herod's government as to be unable to view the events within Bethlehem's gates with intense expectancy and enlightened judgment. Peace in a kingdom of justice

\* See page 27.



and good will, they knew, was associated with the appearance and acknowledgment of a Person, a King whose birth was signaled by "His Star." They brought with them no new political ideology nor espoused any scheme for social or economic reform; all they had were gifts that bespoke their deep-rooted conviction that there can be no real peace apart from Him who is

"born King of the Jews." Upon His shoulders, as Isaiah declared, would rest the Government, and of His Peace there would be no end." What a conviction of eternal import. What took place at the borders of Bethlehem that night would exceed all subsequent border incidents in the history of the human race. A Savior is born in the City of David!

## Dear Editor:

*I am concerned that the Catholic issue is raised as frequently as it is in The Wesleyan Methodist. Some of my people tell me that they have to hide the paper from their Catholic husbands lest they find themselves in family trouble. I do not question the problem, but if I were a Catholic I might not take too kindly to what might seem like slander. We are trying to win them to Christ, and attacking their religion will not help in my opinion. What do you think?*

*A Wesleyan Methodist Pastor*

Dear Pastor,

With you I am concerned about the Catholic issue. There are three stances we can take, as I see it. First, we can be silent on the subject. Many religious papers follow this policy. On the other extreme, we can be repeatedly and brashly vocal, considering Catholicism an enemy to be fought by every measure, fair or foul, manifesting no sense of propriety or courtesy. Some independent papers have adopted this policy.

Then there is the moderate position, a position which recognizes the Roman Catholic faith as largely unbiblical and offering little guidance to a sinner who wants to be truly converted and made like unto his Lord in holiness. Historically, Protestants protested against the traditions and practices of the Roman Catholic Church which made simple and saving faith in Jesus Christ extremely difficult. Discerning Protestants still protest the religious exclusiveness of a Church which demands even greater surrender to its system of doctrine than to our Lord Himself.

Furthermore, those holding this moderate position see in Roman Catholicism not only a perverted faith but an organization which threatens the continuing political and economic—not to say, religious—freedoms of the dissenting Protestants. If these views are correct, it seems to me that we are bound to state and support those views, with courage and with courtesy.

I cannot see how the Wesleyan Methodist Church, which historically protested against the slavery of men's bodies, can remain silent when faced with the much greater threat of mental and religious slavery. We cannot, therefore, follow the course of silence.

Nor will we, God helping us, merely engage in controversy with the Roman Catholics to keep an issue alive or to divert our minds from more important and immediate spiritual concerns. We do not have to fight

either Catholics or Communists to have a good "reason for existence." We have a redeeming gospel to preach that can fully purify man's heart and fully subdue his will. We purpose to major on evangelism and the nurture of the Christian life. Most of the articles and editorials in *The Wesleyan Methodist*, therefore, will make no reference to Roman Catholicism.

But I fear the blinding and paralyzing effects of a continued silence. If Protestants remain silent, we must realize that Roman Catholics do not. I can say this with some conviction because I read regularly, and with considerable care, several of their nationally published magazines. I am aware of the pressure they bring to bear on their readers to oppose Protestantism, sometimes forbidding Catholic relatives to attend the Protestant wedding ceremony of a son or daughter. They continued to foment the Protestant-Catholic controversy during the past presidential election. Since the election, mostly Roman Catholic writers are boldly and relentlessly urging their readers to support a National Education bill only when and if Roman Catholic parochial schools share in the benefits of that distribution of public tax funds. These policies I oppose on grounds both religious and political.

*The Wesleyan Methodist* has endeavored to take the moderate position, feeling it was both undiscerning and cowardly to be silent, feeling also that it was unkind and unchristian to be abusive and unnecessarily argumentative. To maintain that position in equilibrium is our concern. Though difficult to do, we must try.

So far as Roman Catholics are concerned, we want to evangelize them (See "Let's Evangelize the Catholics," *The Wesleyan Methodist*, January 4 issue). We feel it our duty to inform them of our position and give reasons for that position. We also feel that Protestants need to be kept both informed of and aware of the dangers inherent in a society where Roman Catholics are in control of a nation's religious and political life.

We love the open Bible and the open mind. We believe that to maintain these is worth dying for. We highly esteem the benefits secured to our society by our public education system, and believe this system ought to be safeguarded against religious intrusion. We believe that no public official should seek special benefits of any nature for his church. These positions, as I see them, are essentially Protestant. They unite Protestants in a common cause. They can be preserved, I think, only by clear information and moral courage. In agreement on these, we labor together as fellow Protestants.

Cordially, your brother,  
GEORGE E. FAILING  
Editor, *The Wesleyan Methodist*





# The CHRIST of CHRISTMAS

by Walter A. Maier

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

Christmas is too wonderfully magnificent to be confined to one solitary, fleeting day. There is rather a deathless significance in this Child of Christmas, a permanent and divinely bestowed gift of God, which brings perpetual happiness, immeasurable and unspeakable, both here and hereafter. And if you have never permitted the star of faith to guide you to Bethlehem; if you have never opened the door of your heart to receive the Christ-child; if with Herod-like determination you have steadfastly tried to stifle the glorification of the Babe in Bethlehem, then separate your heart from all earth-born attachments, submerge the harsh dissonance of cold doubt and frigid skepticism, follow the lowly shepherds to that glorious Child in Mary's arms, and immortalize Christmas as a hope of perpetual and undying happiness by hearing and believing the divine and unfailing answer to this question, Who is this Child about whom the very universe revolves, in whom the hopes and fears of all the years have found their joyous fulfillment?

Seven centuries before the heavenly messenger aroused the drowsy Judean shepherds, Isaiah, the evangelist of the Old Testament, straining his gaze to the dim and distant horizon, answered this question in better terms than merely mortal lips can find. Casting aside the modern *camouflage*, which finds in the birth of Jesus Christ only such alien thoughts as the magnificence of motherhood or the glorification of childhood, and probing deep down beneath the externals of our Christmas celebration, he strikes at the very heart and center of a Christ-conscious Christmas, when, in those deathless words be-

ginning, "Unto us a Child is born, unto us a Son is given," he identifies this Christmas-child by these five glorious names, "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace," and tells us who this Christ-child is and what He must mean to our modern world after nineteen centuries.

## "WONDERFUL"

Isaiah calls the Christ-child, first of all, "Wonderful," or, as we can emphatically reproduce the original, "The Miracle." Daniel Webster was once asked whether he could understand Christ. Replying in the negative, he declared that, if he could understand Him, there would be nothing to give Jesus faith and divine force and fact. The Christmas message is thus not an appeal to reason, to be sure; and we breathe an ardent word of thankful prayer that it is something ineffably greater than this. It is an appeal to the truth of God's love; it is the mystery of God's becoming man; Divinity putting on humanity; the Creator appearing as creature; the eternal Son of God incarnate as the Son of Man. In an age when men glibly and confidently prate about the twilight of Christianity, as they compose their obituaries on the Biblical truth, the cold and calculating rationalizing of reason bids them ask with age-old skepticism, "How can these things be? How can this Child, called

the 'Wonderful,' be both divine and human, both a helpless babe and the Ruler of the universe," of whom our text says, "The government shall be upon His shoulder," implying that He directs the affairs of men, controls the forces of nature, and governs this vast universe? But as the first Christmas gifts were expressive of the willing tribute which scientific thought paid to religious verities, so today, when we daily accept uncounted arrangements and innumerable procedures as beyond the ken of the most enlightened mind, let no one who hears the Christmas evangel indulge in skeptical quibbles or sophisticated sneers, but let us rather rejoice that instead of understanding, we must only believe and kneel down before this Wonder of the Ages to offer, as Magi-minded Christians, the pure gold of our faith, the fragrant frankincense of our hope, and the mystic myrrh of our love.

But the *wonder* of this Child, the supreme miracle in the history of all lands and ages, becomes intensified when we realize, as I pray God we may all realize on this joyful Christmas Day, that this Babe in the manger is the superhuman solution to the great and universal problem of sin. When the stern demand of God's holiness tells you, "*The soul that sinneth, it shall die*"; when it continues its warning indictment, "*All have sinned*"; and when it individually emphasizes the weaknesses and incon-

sistencies that abound in every life and says, as it points the finger of accusation at you, "*Thou art the man*,"—then to every one who humbly and gratefully accepts Christmas for what its name implies, the wonder of wonders is accomplished, and they all are assured of this miracle-working love, announced even before the Child's birth, "*He shall save His people from their sins*." There is the glorious wonder of this wonderful Child—no sin too great, no offense too vile, no wrong too oppressive to be removed freely and completely and for all time by His priceless, deathless love.

### "THE COUNSELOR"

The second blessed name of the Christ of Christmas is "*The Counselor*." I believe that for many thousands the need of a capable, competent counselor has perhaps never been as great as it is on this Christmas Day, when we remind ourselves that the past year has brought to millions a long series of disappointments of various kinds and degrees. You who have gone on year after year with a smug sense of self-satisfaction and with a good deal of confidence in your money power, your brain power, your social power, but who have found that this house of cards in which you have enshrined your happiness has been puffed over by bank failures, financial reverses, and unemployment, and who now look about for some one and something that can effectively lift you out of the labyrinth of hopelessness and helplessness—you can find a divine *Counselor* today in Bethlehem. Here is a Counselor who is concerned first and foremost about the soul that lives on after the trinkets and baubles that men clutch so frantically crumble into disappointing dust. Here is the faithful and efficient Counselor, who tells us, "Seek ye first the kingdom of God"; that is, get right with God. Remove the barrier that separates you from God and that keeps you away from the inner happiness which alone makes life worth living.

And when you come and ask, "How can I get right with God? How can I remove the impurity of sin from my life?"—great and wonderful Counselor that He is, this Christ tells us,

"I am the Way, the Truth, and the Life." "Believe in Me." Never has His counsel failed; never is there any problem too intricate for His constructive solution; never is there any sorrow too deep to be healed by the balm of His consoling love. So when the joy of Christmas stands out in crying contrast to the sorrow that reigns in the hearts of some, when you think of your own misfortunes, of the gladness that has been turned to sadness through the coming of death or through the blasting of long-cherished hopes or through the tragedy that has followed in the wake of grievous sins; look above these difficulties to the Counselor, reposed in Bethlehem's manger, and believe Him, when He calls out to you, "Come unto Me, all you that labor and are heavy laden, and I will give you rest."

### "THE MIGHTY GOD"

The third name of this Wonder-Child is "*The Mighty God*." Here, then, we have the real, essential Christ of Christmas; not the Christ whom the barrage of modern oratory and rhetoric likes to picture—a ghastly counterfeit of the world-conquering Son of God; but the Christ who from the lowly beginning at Bethlehem until the bitter, heart-breaking end at Calvary claimed to be, proved to be, and was declared by God to be, God manifest in the flesh. Oh, He had to be God to offer substitution for the over-powering weight of sin and its consequences. He had to be God to give to humanity a hope that was stronger than human power, truer than mortal truth, more hopeful than earth's strongest hope.

I sometimes wonder whether beneath all the hurry and the scurry of Christmas we realize, even as far as this is humanly possible, the practical meaning of this sublime truth, that God became man, that He lived and walked and had His being here on earth, in the closest contact with sin-stained men. What unutterable love, what indescribable mercy, what unfathomable grace! And what surpassing promise! For does not He who once trod the paths of men give to those who know Him and who love Him and who have been reconciled by His atoning blood the assurance even in today's turmoil, "Lo, I am

with you alway, even unto the end of the world"? Think of this priceless Christmas-gift of God's grace, Immanuel, "*God with us*." God with us to turn the night of sin and sorrow into the brilliancy of a radiant day! God with us to lead us on through the devious and difficult paths of life! God with us in the happiness of our homes, in the stern realities of the battle for existence! God with us in the trials and temptations that bear down upon us! God with us as the all-sufficient, all-embracing Friend, Guide, and Savior, now and forevermore!

### "THE EVERLASTING FATHER"

Yes, "forevermore," because Isaiah's fourth name for the helpless Infant is "*The Everlasting Father*." Paradoxical though they seem when applied to this Babe of Bethlehem, let us linger for a moment on these two names of majestic import, "Everlasting" and "Father." Throughout their long and varied existence men have yearned and strained for something firm and unchangeable, for something positive and everlasting, since the highest achievements of human ambitions rise only to fade and wax only to wane. They are here today and gone tomorrow. Even the choicest products of man's intellectual attainments are ephemeral, hailed in this hour and rejected in the next. But I want you to look with me at this Pillar of the Ages, this changeless Christ for a changing world—Him who is "the same yesterday, today, and forever," and find in Him the everlasting Rock of Ages to which, amid the ebb and flow of man's fluctuating hopes and delusions, you can cling with unending and undying assurance. Friends and their favors may change; your hopes and plans may be shattered and crushed, but here in this Child is God's answer to your search for eternity, the solution of the mystery of the grave, the promise of Him who says, "Because I live, ye shall live also," whose eternity is the unfailing pledge of our life after death.

Think of the other word, "Father," and remember that behind all the love that this word expresses and the



confidence that it inspires, leading us to come to Christ as loving children come to their loving father, there is the majesty of power, the mystery of the Holy Trinity, the very revelation of God to mankind. When Christ complied with Philip's request, "Lord show us the Father," He answered, "He that hath seen Me hath seen the Father." My friends, I pause to ask you on this Christmas Day, Have you seen the Father in Christ? Remember, if you think you have seen God in any other way; if you think you can accept God without accepting Jesus Christ; if you try to stifle the appeal of the Bible by asserting that you believe in a "Supreme Being" or in "the great Creator" or in "the Father of us all," and exclude Christ from all this, then you do not know the meaning of Christmas, and you do not know God.

### "THE PRINCE OF PEACE"

But the sweetest note of the Christmas message comes in Isaiah's last name for the Christ-child, "*The Prince of Peace*." Above all the hatred of a war-torn world the Christmas anthem "Peace on earth" goes out into the world to tell men that the only way to establish peace with our God and peace with our conscience is to come to Christ and to believe that He has effectually and forever removed the discord that exists between the holiness of God and the unholiness of men; that He by His incarnation, by the poverty and suffering to which He as the Lord of lords and the King of kings subjected Himself, satisfied the claims of divine justice and offers to all the benefits of that momentous peace treaty between heaven and earth that has been signed and sealed by His very blood.

What more wonderful privilege could there be on the birthday of this Prince of Peace than to offer in His name, by His command, and with His promise the surpassing gift of this inner, spiritual peace of God? And what greater cause of rejoicing, even in heaven, than this, that some of you who are still at war with God, who are still allied with the forces of sin and hell, come to accept peace—not the peace of the world, but the peace of the soul that Christ,

Himself, our Shiloh, offers, the peace which, because it transforms our inner life, is reechoed in our outer existence. I appeal to you who have never learned the marvelous joy of life that comes when the benediction of Christ's peace is pronounced upon your sin-free soul; to you who do not know this peace because you do not show it; to you who, although you may to all appearances kneel at the manger this night, nevertheless harbor thoughts of hatred and envy against your fellowmen; to you young people who live in strife and discord with your own fathers and mothers; to you husbands and wives who are permitting the rancor of selfishness and dissatisfaction to mar the beauty of a happy Christian home; to you who professionally promote misunderstanding and bigotry in the lives of men—I appeal to you and beseech you in the name of the Lord Jesus:

Do not let this night draw to its completion without coming to the Christ-child in spirit and in truth, without asking Him for the forgiveness of these sore and besetting evils, and without receiving from Him this priceless, peerless peace of soul and mind. Thus, and thus alone, can Christmas be to you what it should be and what, pray God, it will be—the birthday of Christ, The Prince of Peace, not only in Bethlehem, but also, in your innermost heart. Amen.

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Rev. Jacob Peltz

"Only because of your financial support am I able to make missionary journeys and preach the Gospel. I am able to reach Jews who have never been told about Christ and His redeeming power. Also, I am so happy to give relief to poverty-stricken Hebrew Christians with funds you have sent me. You cannot imagine what this ministry means to lonely, socially isolated believers. Tell your people of our deep gratitude for their loving help in our terrible need."

A missionary of ours in Israel writes regarding the condition of Hebrew Christians whom he visits:—"They live in very poor housing and really the heart breaks at seeing such poverty. But their faith is unshakeable. Your relief funds aid those in great want."

Help relieve distress and give joy to those in need this blessed Christmas season. Remember particularly the children and aged whom we support in Homes. The Lord will surely bless those who share in this His work.

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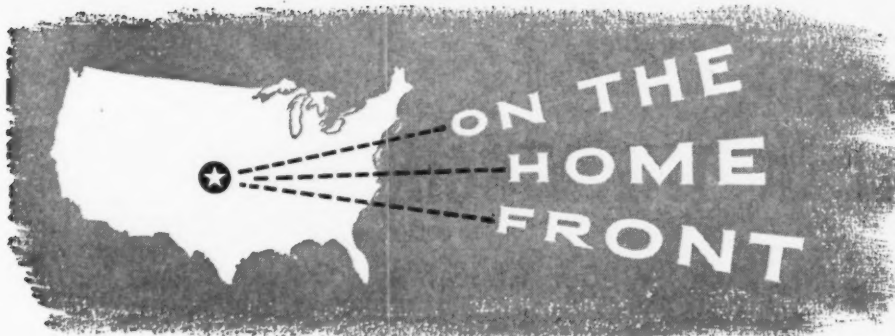
### International Hebrew Christian Alliance, Inc.

REV. JACOB PELTZ, Ph.B., B.D., Secretary

U. S. A. — 5630-C NORTH CAMPBELL AVE. — CHICAGO 45, ILLINOIS

CANADA — 91-C BELLEVUE AVE. — TORONTO, ONTARIO





It was our great joy to welcome the Rev. Stephen Testa of California to Christ's Mission recently, and all of us thrilled as he told us of his association with this work as acting director after the death of Father O'Connor.

Mr. Testa, even at 90 years of age--none of us guessed he was more than 65 or 70 years old!--is a zealous servant of Christ. Many congregations in metropolitan New York owe their origin to him when, as director of the City Mission, he founded no less than ten New York churches. His tales of God's blessing both then and now challenged us to rededicate ourselves to bear a good witness for Christ. We sincerely wish all of our readers might have met this elder brother and friend.

After Stephen Testa's visit we discovered an editorial which appeared in this magazine 77 years ago (1885). It covers a report of that year's work which had been given by the Director, first to the trustees of the Mission and then to the readers of the Magazine. The account reads: "Father O'Connor then gave a brief account of the year's work, showing that during the year he had given the hand of fellowship to fifty persons who had been Roman Catholics, making nearly four hundred in all whom he had received during the last six years (1879-1885)."

Thus with Mr. Testa's visit and Father O'Connor's report, we could look back on a scene of evangelistic fervor that permeated the entire staff of Christ's Mission. These men of God gave character to our work, a character which by God's grace their present successors must keep alive at all costs.

#### EXTENSION EVANGELISM:

For this reason it was with great joy that we learned of God's blessing upon the meetings directed by our new staff member, the Rev. John Zanon. As a result of his most recent trip, before this issue of CHRISTIAN HERITAGE, he reported twelve more souls won for Christ. At this present writing, both he and the Rev. Angelo LoVallo are out on extended tours, and we pray God will bless their ministry of the Word wherever they might go.

#### FAITHFUL WORKERS

Much of the work of our Mission is done by men and women whom our readers rarely if ever hear about. Without the faithful service rendered by these people our work would not be effective. At the close of the year, however, one of these workers, Mr. Martin J. Kemler, left our employ to find work somewhat closer to his home. Mr. Kemler is a handicapped person, but he has done excellent work in the Magazine circulation department since 1947. These fifteen years of service were given cheerfully and always in quiet humility.

Another faithful worker has been with us two years longer than Mr. Kemler, and we hope God will give her many more years of strength and service. Mrs. Margaret Warden came with Christ's Mission in 1945 and has also taken care of our subscription department.

A third worker, Mr. William Vernon, has been with us only four years, but the Lord has always blessed him in prison evangelism as a Salvation Army corpsman. When the Army asked him to serve full time at their new Long Island establishment, he believed God was calling him to a new place of duty. His wife remains on our staff, and we count them both among the faithful servants whom God has sent us. We remember St. Paul's exhortation to the Christians at Thessalonica: "Esteem them very highly in love for their work's sake."

#### THE BIG STEP

A new brochure telling of our work in behalf of Roman Catholic priests continues to be well-received. Many folk have urged us to place a copy in the hands of every priest in the United States. We sincerely wish we could, and certainly would do so if we had the funds available. It could conceivably be the vital information many of these men need in order to make their big step out of bondage into the glorious liberty of the Gospel.

# "I BELIEVE IN JESUS CHRIST ... BORN OF THE VIRGIN"

by Dr. Wilbur M. Smith



It must never be forgotten that the entire Christian Church, from its very beginning, has declared its faith in the doctrine of the Virgin Birth of the Lord. Luke, who says he examined many documents in the writings of his own Gospel, would seem to imply that this doctrine was *already* the faith of the Church even when he wrote, for he says that the things he writes are, "those matters which have been fulfilled among us," or, as the margin more accurately has it, "those matters which have been fully established among us."

Belief in the Virgin Birth "appeared in the earliest form of the Roman creed, which is placed by Kattenbusch as early as the year 100, and cannot be much later, the words being 'He was born of the Holy Ghost from the Virgin Mary.' This corresponds with the fact that we find it part of the regular Church tradition from the beginning of the second century. So Ignatius writing to the Ephesians (Chapters 18-10), said 'For our God, Jesus the Christ, was conceived in the womb by Mary, according to a dispensation, of the seed of David but also of the Holy Ghost.'"<sup>1</sup>

## Objections to the Virgin Birth

There are, however, a number of objections to the Virgin Birth continually raised by those who deny the supernatural aspects of our Lord's life, and even by many who claim to be thorough-going Christians, but

**And Mary said, My soul doth magnify the Lord.** Luke 1:46

who refuse to accept this particular teaching of the New Testament scriptures. It is essential that we give some careful attention to the main criti-

cisms brought against this important doctrine.

## That it Is a Biological Impossibility

Some years ago a great deal was heard about the "impossibility" of such a thing as Christ being born of the Virgin Mary in any other way than by natural generation, it being claimed that such a birth was contrary to all biological law. The idea of an egg cell developing without fertilization by a male element or sperm

**And my spirit hath rejoiced in God my Savior.** Luke 1:47

cell is called *parthenogenesis*. For some decades, parthenogenesis was considered a biological impossibility, but today it is recognized as frequently happening, both in some plants and in some animals. In fact, the 14th Edition of the *Encyclopedia Britannica* gives two columns to this very subject. And the article begins, not by arguing that such is possible, but by stating that such a law actually prevails in nature. "A drone bee develops from an unfertilized egg, thus having a mother, the queen, but no father. . . . In three classes of animals, there is a frequent exhibition of parthenogenesis — namely in rotifers, crustaceans, and insects. Among insects, it occurs in many gall flies and saw flies. . . . Among plants, the development of an egg cell without fertilization is seen in *chara crinita*, one of the water stoneworts, represented in Northern Europe by female plants only. Parthenogenesis is the rule in the dandelion, and also occurs in some hank weeds."<sup>2</sup> No critic of the Virgin Birth today would dare speak of the "biological impossibility" of

such an event. We dismiss this particular criticism without further discussion.

## The Theory of Supposed Contradictions

Others attempt to invalidate the New Testament evidence for the Virgin Birth by insisting that there are contradictions between Matthew's and Luke's account. But, as Professor Orr has well said, "It seems much more remarkable that there are agreements, for if we study them carefully, they prove to be more numerous than one would, at first, believe." Professor Orr then proceeds to give a list of twelve points, "which lie really on the surface of the narratives, yet give very nearly the gist of the whole story. (1) Jesus was born in the last days of Herod. (2) He was conceived by the Holy Ghost. (3) His mother was a Virgin. (4) She was betrothed to Joseph. (5) Joseph was of the house and lineage of David. (6) Jesus was born at Bethlehem. (7) By divine direction He was called Jesus. (8) He was declared to be a Savior. (9) Joseph knew beforehand of Mary's

**And his mercy is on them that fear him from generation to generation.** Luke 1:50

condition and its cause. (10) Nevertheless he took Mary to wife, and assumed full paternal responsibilities for her child; was from the first *in loco parentis* to Jesus. (11) The Annunciation and birth were attended by revelations and visions. (12) After the birth of Jesus, Joseph and Mary dwelt in Nazareth. This, however, is not the whole. . . . But careful in-

<sup>2</sup>Sir John Arthur Thomson, art "Parthenogenesis," in *Encyclopaedia Britannica*. 14th ed., XVII, 341, 342.

<sup>1</sup>A. C. Headlam: *The Miracles of the New Testament*, London, 1914, pp. 280, 281.



spection of the narratives shows that, even in the respects in which they are divergent, so far from being discrepant, they are really, in a singular way, complementary; that where a careless glance suggests contrariety, there is really deep and beautiful harmony."<sup>3</sup> This compact statement should be closely studied.

### **That the Story Was Written To Show a Fulfillment of Prophecy**

Some have attempted to discover the origin of the Gospel accounts of the Virgin Birth of Christ in the Messianic expectation of the Jewish people at the time of Christ's advent, making out a case that, because of the prediction of Isaiah 7:4, wherein it is announced that the Messiah would be born of a Virgin, it was

**But Mary kept all these things and pondered them in her heart.**

*Luke 2:19*

necessary for Matthew and Luke to *construct* such a story as this, that the prophecy might seem to be fulfilled. The answer to this is a simple one: there was absolutely no expectation, among the Jewish people of Christ's day, or among any of the Rabbinical teachers preceding the advent of Christ, that the Messiah would be (by miraculous conception) born of a Virgin. There is not one single sentence, in any contemporary Jewish writings, that would indicate that the Messiah would be born as Matthew and Luke indicate He was born. In fact, the prophecy of Isaiah 7:14 seems to have been either lost sight of, or was not understood by the Jewish people, until it *was* actually fulfilled in Christ's Virgin Birth, and then it was recalled. The simple facts of the case make it impossible that Matthew and Luke should ever have built up such a remarkable story around a verse like this, which was not being discussed with these implications during the time of Christ's advent on earth.

### **The So-Called "Argument From Silence"**

One of the most important arguments continually brought against the doctrine of the Virgin Birth is the

<sup>3</sup>James Orr: *The Virgin Birth of Christ*, pp. 36, 37.

so-called "silence" of the Gospels of Mark and John, and the Epistles of St. Paul, concerning this fundamental teaching of Matthew and Luke. This has been replied to again and again, and we believe in a very convincing way, but the words of Professor Headlam on this point are so unusually fine and conclusive, that we take the liberty of quoting his entire answer to this objection.

"Now the argument from silence is always precarious. How little stress can be laid on it in this case a single instance will show. There is no reference to the Virgin Birth in the Acts of the Apostles. This is really quite natural, because it was not part of the ordinary apostolic missionary preaching. It would not be likely that it should be. It did not give any proof to outsiders. It was something that the convert would learn later, and would then harmonize with his other beliefs; but it was not part of the missionary preaching of the Apostles such as St. Luke gives in the Acts. There was, therefore, no need for it to be mentioned; but we know that St. Luke also wrote the Gospel, and he wrote it before the Acts. Therefore, he clearly knew of the Virgin Birth as part of the Christian teaching. If we had not the Gospel but only the Acts, it would at once have been argued that the author of that book had no knowledge of the Virgin Birth. This is an instance which brings out how little stress can be laid on the argument from silence. The writers of the books of the New Testament composed their works to meet the needs of their own day, and did not write to assist people in the twentieth century in the particular controversy in which they might be engaged.

"As for the omission of the doctrine in the Gospels of St. Mark and St. John, we must content ourselves with asserting that there is nothing in either Gospel which could make us doubt the story of the Virgin Birth, and that it was not in accordance with the plan of the writers that they should give any account of the Nativity. All the books of the New Testament are very short, and it is obvious that the writers in producing them must in each case have confined themselves to the particular purpose they had in view.

"Similarly it is never safe to argue from the silence of St. Paul. His letters were in all cases occasional documents. They assume the ordinary Christian preaching and the ordinary knowledge of the Gospel history. They were not written to provide future ages with a complete idea of what Christianity was, and in a sense it must be considered accidental that any particular point of early Christianity is found in them. Supposing that I Corinthians had not survived, it would have been the customary thing to argue that St. Paul knew nothing at all about the Lord's Supper. St. Paul's Christological doctrine was of such a character that it would be natural for him to believe that our Lord was born in a remarkable manner. . . . It is more important to emphasize the general statement of St. Paul that the Second Man was from heaven, and his conception of our Lord as free from any taint of Adam's sin such as might be engendered by ordinary human birth. We may not have sufficient evidence to assert that St. Paul must have known the story and must have accepted it, although the fact of his relation to St. Luke would make it extremely probable. We can argue quite definitely that he had such a conception of the person of Christ, of His heavenly origin, of His freedom from sin, as might seem to justify the belief in His supernatural birth."<sup>4</sup>

In the matter of the "silence" of St. Paul, Professor Orr makes a very interesting point, when he reminds us of the deeper teachings of Roman 1:3, 4, where it is said that Christ was born of the seed of David according to the flesh, and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." Professor Orr says, "I confess it is difficult for me to read this passage in Romans and rid my mind of the impression that there is a relation between it and what we find in Luke 1:35,"<sup>5</sup> St. Paul's profound passage regarding the incarnation of our

<sup>4</sup>A. C. Headlam, *ut supra*, pp. 278-281. See the similar testimony of T. Zahn, in Orr, pp. 220-223.

<sup>5</sup>James Orr, *ibid.*, pp. 119, 120. Those who wish to examine this particular subject, should read Bishop Richard J. Cooke's *Did Paul Know of the Virgin Birth?* New York, 1926, p. 152.



Lord, Phil. 2:6-8, certainly implies a miraculous entrance into human life, and what of his phrase, "made of a woman," in Gal. 4:4?"

### The Theory of Mythological Origin

We must consider just one more attempt on the part of those who deny the truth of the Virgin Birth to account for this story appearing in the Gospel records, i.e. the attempt to trace it to Greek or Babylonian myths. This has been a favorite argument not only with rationalists, who have no regard at all for the Person of our Lord Jesus, but it is also frequently used, we regret to say, even by many professors in theological seminaries.

The two fundamental and, it seems to me, absolutely conclusive arguments against such an idea as this are, first, that in pagan mythology, it is not claimed that any hero is born of a virgin, and secondly, that it would be utterly horrifying for any Jewish writer or early Christian Gentile writer of the first century to attempt to construct the story of Christ's birth and infancy from the sordid elements of pagan myths. In regard to the non-existence of virgin births in pagan mythology, we, of course, must admit that many of the Greek, and Babylonian, and Egyptian deities were said to have been born in some unusual or (as they claimed) supernatural manner. But not only do these myths refer for the most part to beings that never actually existed, but the records in themselves always involve lustful, sensual elements, which are wholly absent in the accounts of our Lord's nativity. Among the Greeks and the Babylonians, a god or goddess would be said to be brought into the world in some miraculous way either by the cohabitation of some heavenly being with a woman on earth, or, even more vulgarly, by the adulterous relationships of the gods and goddesses themselves. In no account of these fictitious births do we read of an actual *virgin* giving birth to a son. One can read hundreds of pages of these mythical stories and realize anew when he has finished what a chasm separates these humanly created and often wicked stories from the exquisite, beautiful, holy

records of our Lord's own birth. In fact, as Dr. Thorburn has said, "All these various stories of supernatural conceptions and births, which we meet with in folklore and the history of mythology have this one point in common—they serve to point not so much to the similarity as to the com-

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**For mine eyes have seen thy  
salvation, which thou hast  
prepared before the face  
of all people;**

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Luke 2:30, 31

plete contrast and dissimilarity which exist between the Christian Birth-story and the tales which were current in various pagan circles.<sup>6</sup>

Dr. Harry Emerson Fosdick, from time to time, in his writings, in advocating a mythological origin for the Virgin Birth story in the Gospels, compares this account of our Lord's birth to references in ancient literature to the birth of Buddha, Zoroaster, Caesar Augustus, Plato, and Perseus.<sup>7</sup> Let us look at the facts for the moment. As for the birth of Plato, the great Greek scholar, Prof. J. J. Mahaffy, begins his famous chapters on Plato in his *History of Classical Literature* with the following two sentences: "Plato, whose proper name was Aristocles, was born either 429 or 427 B.C. at Aegina, where his father held property. His father, Ariston, son of Aristocles, and his mother, Peristione (sister of Charmides), were both of ancient and noble descent." As to the birth of Perseus, who, by the way, was only a god of Greek mythology, and never actually lived and walked and suffered on earth, as did the Lord Jesus of whom we are speaking, one of the greatest authorities on Greek mythology begins his discussion of this Greek god as follows: "The daughter of Acrisius was Danae, of surpassing loveliness. In consequence of an oracle which had prophesied that the son of Danae would be the means of his grandfather's death, the hapless girl was shut in an underground chamber, that no man might love or wed her. But Jupiter, distilling himself into a show-

er of gold, flooded the girl's prison, wooed, and won her. Their son was Perseus." Such an account of a birth is as far from the beautiful, reasonable, believable narrative in Luke's Gospel as the East is from the West.

As for Zoroaster, many of the accounts of his birth are so vulgar that we are prevented from repeating them in this article, but we will note one of them which is not too gross. "According to another account which we find in Shahrastani God hid the spirit of Zoroaster in a tree (perhaps the Hama plant) which he caused to grow in the highest heaven and which he afterward planted on the top of a mountain in Adarbaijan. There he mingled the spirit of Zoroaster, the Frohar, with the milk of a cow, which the father of Zoroaster drank. From this, seed and a portion of flesh passed into the body of Zoroaster's mother, who in the course of her pregnancy had a prophetic dream, which announced to her the divine greatness of her son." There is certainly nothing here which either Matthew or Luke could ever have used for the foundation of our Lord's birth.<sup>8</sup>

As regards Caesar Augustus, every historian knows that his mother was Atia, the niece of Julius Caesar, and his father was Caesar Octavius of a respectable family from Velitrae.

Furthermore, the attitude of the early Christians, as well as of the Hebrews, whether they were Christians or not, in the first century of our era, was utterly antagonistic to all pagan myths, and the idolatrous practices that accompanied contemporary paganism. Christianity did not take its materials from paganism, but by its coming into the world, it was that which destroyed paganism. *There is not a single "mythical" element in all the four Gospel stories.* There seems to be here a previously unknown beauty and purity characterizing the thoughts and acts of men, as though a veritable breath of heaven had fallen upon them. There is a loftiness, a sweetness, a heavenliness,

<sup>6</sup>The references for this material are J. P. Mahaffy, *A History of Classical Greek Literature*, Vol. II, Part I, 5th ed., London, 1910, p. 162; Charles M. Gayley, *The Classic Myths in English Literature and in Art*, new ed., 1911, p. 208; Elwood Worcester, *Studies in the Birth of the Lord*, New York, 1932, p. 168.

<sup>7</sup>Thomas James Thorburn: *A Critical Examination of the Evidences for the Doctrine of the Virgin Birth*, London, 1908, p. 158.

<sup>8</sup>As, e.g., in his *As I See Religion*, 1932, p. 36.

a freedom from all the foolish traditions and vain imaginations of men, in the Gospel stories that is really amazing, when we consider that they were written in the very midst of an atmosphere that had been saturated with paganism for centuries. If the Hebrews of Christ's day could rise up in revolt against Herod because he attempted to hang images in the Temple of Jerusalem, how utterly inconceivable it would be for these same Hebrew people, with the spirit of Christ dwelling in them, to ever even conceive of attempting to explain the advent of Christ into the world by these sordid, historically unfounded stories from a pagan world which they themselves looked down upon.

### Testimonies to the Truthfulness of the Virgin Birth

Just this week I happened to be turning the pages of a very sane, stimulating, but not too well-known book, *We Would Know Jesus*, by Dr. John A. Scott, Professor of Greek in Northwestern University for the last forty years. Professor Scott received his Doctor of Philosophy Degree from Johns Hopkins University in 1897, continuing advanced study in Göttingen and Munich. During his brilliant career, he has been President of the American Philological Association, and President of the Classical Association of the Midwest and South. Dr. Scott published this particular book at the age of seventy, so that we can safely say that whatever is here written may be considered as the mature convictions of one of the greatest Greek scholars of our country, a man of the highest intellectual ability, who knows what is worth knowing about classical literature, and is able to accurately appraise the historical value of any ancient record. In turning the pages of this book, as I have said, I came across a remarkable paragraph relating to Luke's account of the very matter we are discussing, and I would like to place Professor Scott's verdict on this matter before my young readers, that they might have the assurance of knowing what one of our leading scholars, even of this modern day, is willing to tell the world is his own conviction regarding this supernatural event. "Luke was not only a Doctor,

and a historian, but he was one of the world's greatest men of letters. He wrote the clearest and the best Greek written in that century. . . . Without

### A light to lighten the Gentiles, and the glory of thy people Israel.

Luke 2:32

Luke, we never could have had a report from a competent man of science on the birth from a Virgin. If Jesus had two human parents, why did the shrewd Gentile Physician never suspect that fact? Since the arguments were sufficient to convince Dr. Luke, we know that we are dealing with no ignorant childish fancy.<sup>9</sup>

I think that to get the full emphasis of this quotation, we ought to repeat the question which Dr. Scott asked: "If Jesus had two human parents, why did the shrewd Gentile Physician never suspect that fact?"

And while we are here speaking of Luke as a physician, we might do well to quote what one of the greatest surgeons of our country has to say about this very matter, i.e., about Luke's account of the Virgin birth. The physician I refer to is Dr. Howard A. Kelly, who for thirty years was one of the four world-famous members of the medical school of Johns Hopkins University, as Professor of Gynecology and Obstetrics. His work from which we quote, *A Scientific Man and the Bible*, was written when Dr. Kelly was sixty-seven years of age.

"The Bible being a living book, its right use soon genders conviction, and so as I read, unsophisticated and as a child, these lofty and spiritually beautiful narratives drive arrows of conviction deep into my heart, first arousing wonder, then adoration and absolute faith, and then follow the very fruits of the life. . . . The Virgin Birth is the great key to the Bible storehouse. If I reject the Virgin Birth, the New Testament becomes a dead, man-made letter, recounting the well-intentioned imaginings of honest but misguided men. . . . He who violently wrenches the narratives of the Virgin Birth from the New Testament in order to be consistent must also uniformly expunge all other miracles and with them the atoning death, the Resurrection, the Ascension, and the present mediatorial office of our Lord.

The Virgin Birth is a fact fully established by competent testimony and abundant collateral evidences, believed by men all through the ages as a necessary factor in their salvation, secured by an ever-living, ever-acting Savior, viewed with wonder by angels in heaven and acknowledged by the Father."<sup>10</sup>

Supplementing Dr. Kelly's fine testimony another distinguished surgeon, Dr. D. M. Blair, formerly the Professor of Anatomy and Dean of the Medical Faculty of the University of London, wrote: "It may be well to explain why such special regard can be paid to a physician of nearly two thousand years ago. Had Luke lived nearly one thousand years ago, it would be a very different thing: no weight could have been put on the medical testimony of a physician of those times which were the Dark Ages in medicine as in much else. But Luke was a product of the Greek medical school that flourished from the time of Hippocrates in the fourth century before Christ to the days of Galen in the second century of the Christian era, and is recognized as having been imbued with a true scientific spirit. Diagnosis, in this school meant logical deduction from careful observation. . . . Such then, was the man whom the Holy Spirit chose to write that Gospel, and the first history of the Christian Church. Of what advantage to us is it that he was a doctor? The answer to that question begins in the very first chapter of his Gospel. Has it ever struck you that the only circumstantial account of the Virgin Birth of our Lord is found in the one Gospel written by a medical man? Luke goes into extraordinary detail. It is as though his professional instincts were aroused and he said to himself, 'Here is a marvellous thing; it is my duty, as a medical man, to see that a careful record is made of all relevant details. . . .' It is essential to recognize, without any equivocation whatever, the Divinity of our Lord Jesus Christ, and to deny the Virgin Birth is the first step towards denying that divinity."<sup>11</sup>

<sup>9</sup>John A. Scott: *We Would Know Jesus*, Chicago, 1936, pp. 124, 131.

<sup>10</sup>Howard A. Kelly: *A Scientific Man and the Bible*, Philadelphia, 1925, pp. 89, 90, 94.

<sup>11</sup>D. M. Blair: *A Doctor Looks at the Bible*, London, 1936, pp. 17-19.





**WASHINGTON, D. C.:**

## **APOSTLES OF COURAGE?**

"The President isn't a quitter and neither am I," declared Abraham Ribicoff, Secretary of Health, Education, and Welfare. "We were licked this summer (in the fight for Federal aid to education), but we will be back and we will make a fight again. If we're beaten again we'll come back the next year." He was addressing 1,000 college presidents and deans at the opening session of the American Council on Education.

Still smarting under the defeat of the aid-to-education bill, the Secretary accused the educators of being more selfish than dedicated: "Where were you educators? You each were looking for a piece of the program. None of you was interested in doing anything for all of education. And education was done in. I don't think you care about education or that you are going to do anything about it." He urged the colleges to pressure their Congressmen to pass an aid bill next year and promised that the administration would take the fight to the people between sessions of the Congress.

What interested most observers of the Administration's losing battle over funds for education were the tensions created by the religious implications inherent in all the debates. According to some reporters, congressmen were given their first strong dose of ecclesiastical power-tactics, and they didn't like it. The likelihood is that they will not again allow such a display of clericalism to force them into a paralyzing policy of defeat. Roman Catholic opposition may find itself far less influential in the future, unless they can create a vigorous Catholic bloc in the Congress or form a third political party.

But there is little in President Kennedy's first year in office to indicate that having one of their own as Chief

Executive made it an easy matter for the Roman hierarchy to grab the reigns of government. The Peace Corps program, and the foreign aid bill provision stating voluntary agencies were to be utilized in disbursing the multi-billion dollar assistance to under-developed nations, will certainly open the way for the Roman Church to use these government-sponsored plans to further their own missionary effort. But the same thing *could* be done by Protestant agencies; neither the Corps nor the foreign aid bill was designed for the Roman Catholic Church, or any other group for that matter.

There are other parts of the Administration's first year in office that eclipse the ever-present sense of a clerical coalition with the White House. The Cuban fiasco, Laos, Viet Nam, the Berlin Crisis, and the role of our government in African affairs are of such proportions that differences in religious commitments are

lost in the greater threat of total nuclear destruction. Never have apostles of courage had a better opportunity to demonstrate their courage than right now. Nor have Protestants, proud of the democracy their fathers planted on these shores, ever had a more challenging moment to prove they possess a living faith and can act as priests unto God in the face of forces that would destroy both our constitutional forms and democratic principles.

What is clear in Washington at the close of this year is that the Kennedy administration, for all its talk about apostolic courage (from Kennedy's book), has not emerged as a strong government, but as a weak government. It was not strong enough to overcome the pressures of Roman Catholic bishops and gave glaring examples of its weakness in Cuba, Laos, and Berlin. Meantime, it was the most expensive year any President foisted upon the American taxpayer, and what is worse, there is little guarantee these vast sums approved by Congress will be any more productive than in the past.

This moral laxity in administering past government aid abroad caused Representative Haley of Florida to say in the House of Representatives: "The foreign aid program has been in effect since 1947. Since then, Communism has spread to an appalling extent. We have lost friends every year. Our prestige abroad has dropped alarmingly and at an accelerated rate. We have been powerless to promote stable democratic government even where our aid and intervention have been the greatest."





## VATICAN CITY: APOSTLES OF DELUSION?

"In various quarters (Roman) Catholic lay people have lodged complaints that they have not been considered to take part in the Preparatory Commissions of the forthcoming Ecumenical Council," according to Monsignor Pericle Felici writing for *L'Osservatore Romano*. "Some have also defended the thesis that they should have the right to participate actively at the Council," he reported.

But such participation, the article insists, "is contrary to the fundamental principles of the Constitution of the (Roman) Church and a Council is formally an act of the supreme Magisterium of the teaching Church, that is, the bishops united with the pope and under his guidance. The faithful (laymen) concur in some other measure, some other degree, but they do not constitute the Council . . . Above all, it is their duty to accept with full submission the holy decisions of their legitimate Fathers and Pastors."

A French Academy member said in reply to the question: "Why only the bishops?" that in Roman Catholic Theology the bishops "are the *witnesses of faith* (*testes fidei*), . . . *doctors of faith* (*doctores fidei*), . . . and

*judges of faith* (*Judias fidei*), that is, competent judges to settle any questions of faith. They reunite in the Council to assume this threefold function." In reality, the exclusive role of the bishop in the Council is not understood by the laymen themselves. They simply depict the bishop as a prefect in purple, and rarely see him in the light of this "theology of the bishop."

Another *L'Osservatore Romano* writer, Mario Truffelli (August 10, 1961), observed that "it is often heard today that of the problems of a religious nature, society is more conscientious today than formerly, because it is found in a critical position with respect to itself and the (Roman) Church." Then with amazing dogmatism he declared: "However, this is an assertion that invites to polemics, for according to our (Roman Catholic) view, only he can approve an excessively critical attitude, which a certain society is assuming with regard to the Church, who is unaware that the Church (Roman) founded by Jesus Christ, embraces in itself truths which are so universal and definitive, as not to permit discussions of these truths nor of any deviations thereof."

There is no mistaking the import of that paragraph. It assumes that universal and definitive truths constitute the whole of Roman Catholic theology, that no untruth can exist in its systematic theology, that any doctrines not included in the body of their theology are, *ipso facto*, deviate truths, heretical. Furthermore, according to this Vatican writer, all Protestants disagreeing with the teachings of Rome are simply subscribing to deviations of the truth, or, to use the writer's own phrase, "they are

extremely susceptible and continually on the war-path precisely because it is outside the spirit of Christianity and protests in its own fashion against those 'certain' truths or principles found only in Roman Catholic theology."

He is even more bold when talking of laymen who, having rejected the teaching that bishops hold an exclusive position of authority in theological matters, dare to bear witness to the Truth they discover in the Scriptures under the guidance of the Holy Spirit. Such laymen he calls "purported Christians who have not grasped the idea (of the bishop's teaching authority) and protests their painful stupor, their absurd and contaminated freedom."

Without doubt, this hard and fast medieval denial of the right of the laymen to search the Scriptures and embrace by faith what the Spirit of God there reveals to his conscience still plagues the Roman Church. It is scheduled as one of the many items to be under consideration at the forthcoming Council. The modern man rebels against all forms of tyranny over the minds of men, and despite

(continued on page 27)

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214 - 1261

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My name is \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐




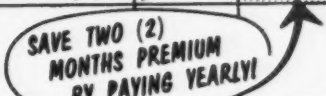
If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: \_\_\_\_\_ Signed: **X**

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# IS ROMANISM CHRISTIANITY?\*

by T. W. Medhurst



I am aware that, if I undertake to prove that *Romanism is not Christianity*, I must expect to be called "bigoted, harsh, uncharitable." Nevertheless, I am not daunted; for I believe that on a right understanding of this subject depends the salvation of millions.

One reason why Roman Catholicism has of late gained so much power in Great Britain and Ireland, and is gaining power still, is that many Protestants look on it now as a form of true Christianity; and think that, on that account, notwithstanding great errors, it ought to be treated very tenderly. Many suppose that at the time of the Reformation, it was reformed, and that it is now much nearer the truth than it was before that time. It is still the same, however, and, if examined, upon examination is found to be so different and so hostile to, Biblical Christianity, that it is indeed "another Gospel."

Christianity, as revealed in the Sacred Writings, is salvation by Christ. It sets Him before us as at once a perfect man, the everlasting God, the God-man Mediator; who, by appointment of the Father, became a Substitute for all who were given Him. It teaches that by Him God's justice was magnified, and His mercy made manifest; that, for all who trust in Him, He fulfilled the law and brought in a complete righteousness; and that by this alone they can be justified before God. It teaches that His death was a

perfect sacrifice, and made full satisfaction and atonement for their sins, so that God lays no sin to their charge, but gives them a free and full pardon; that He has ascended to the right hand of God, and has sent down the Holy Spirit to be His only Vicar and Representative on earth; that He is the only Mediator between the righteous God and sinful man; that it is by the Holy Spirit alone that we are convinced of sin, and led to trust in Jesus; that all who trust in Him and obey Him with the obedience of faith and love, are saved, and, being saved, are made "kings and priests unto God," and have "eternal life" in Him.

*This is Christianity*, the Christianity which the Apostles preached. But side by side with the preaching of the Apostles, certain men preached what Paul calls "another gospel." Paul did not mean that it is called "another gospel;" but that as Satan "beguiled Eve through his subtlety" (II Cor. 11:3), so some, while professing to teach the Gospel, were turning men away "from the simplicity that is in Christ;" and by doing so, did, in fact, teach "another gospel." Paul, speaking of those who were thus deceived, said, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." He means that there can be but *one Gospel*, though something else may be called the gospel; and he says of those who had thus perverted "the Gospel of Christ": "If any one preach any other gospel unto you. . . let him be accursed" (Gal. 1:6-9). He calls those who did so "false apostles, deceitful workers, transforming them-

selves into the apostles of Christ;" and he adds, "no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

Let us consider well the meaning of these passages of Scripture. Paul says that there cannot be another Gospel; the conclusion, therefore, is evident, that these teachers were not teachers of Christianity, but of a *Satanic delusion*.

I submit that the teaching of Rome is at least as different from that of the Sacred Writings as that which Paul calls "another gospel;" and that, therefore, his words authorize us to say that Romanism is not Christianity.

FIRST, *Christianity consists of what Christ has taught, and commanded in Scripture*. But Romanism does not even profess to be founded on Scripture only: it claims a right to depart from what is contained in it—a right to add to Scripture what is handed down by *tradition*; and both to depart from and add to Scripture by making *new decrees*. It forbids the cup to the people, for instance, in what it calls "the mass," and yet admits that it was not forbidden to them at "the beginning of the Christian religion" (Council of Trent, Session 21, chap. 2). It says that councils and the pope have been empowered by the Holy Spirit to make decrees by which, in reality, the doctrines delivered by Christ are *entirely annulled*. To show how extensively this has been done, let the reader endeavor to trace the full effect of what Rome teaches as to baptismal regeneration, transubstantiation, justification by means of sacraments and

deeds done by us, the invocation of saints—things which are entirely opposed to the teaching of Christ.

The canons of the Council of Trent, which sat at intervals from 1545 to 1563, may be called the Bible of Romanism. They were translated into English, as late as 1848, by a Roman Catholic priest, under the sanction of Dr. Wiseman. The Council tells us that one end for which it was called was "the extirpation of heresies." What, then, according to it, is the standard of truth? It tells us that *The Sacred Scriptures* and *"The Unwritten Traditions . . . preserved in continuous succession in the Catholic Church, with equal affection of piety and reverence"* (Session 4); also that "no one may dare to interpret the Sacred Scriptures" in a manner contrary to that "Church; whose it is to judge respecting the true sense and interpretation of the Sacred Scriptures;" nor may any one interpret them "in a manner contrary to the unanimous consent of the fathers" (Session 4).

Christ commands us to "prove all things" (I Thess. 5:21); to "search the Scriptures" (John 5:39); to ascertain for ourselves, as the Bereans did, whether what we hear agrees with what we read in Scripture (Acts 17:11). He commands us to "hold fast the form of sound words," uttered by Himself and His Apostles (II Tim. 1:13); to "contend earnestly for the faith delivered once for all to the saints" (Jude 3). But Rome says, "Let no one dare to do so"—let all "*Christian princes . . . cause (men) to observe*" our decrees (Session 16), nor "*permit*" them to be "*violated by heretics*" (Session 25). The Romanist must not dare to have an opinion of his own; his mind must exist in the state of utter prostration and bondage; he must not attempt to understand the Scripture himself. And if others attempt it—if they dare to receive the teaching and do the will of Christ, instead of receiving fictions and obeying commands of men, which wholly subvert and destroy the truth and will of Jesus, Rome commands the civil ruler to restrain them; and, by the use of fines, imprisonment, and death, to compel them if possible, to renounce what God requires them to maintain and follow, even unto death.

*The Bible, the whole Bible, nothing but the Bible*, is the standard and the rule of Christianity. To know its meaning for ourselves, to receive its teaching, to rely on its promises, to trust in its Redeemer, to obey Him from delight of love, and to refuse to follow other teaching, is Christianity itself. But Romanism denies all this; and therefore, Romanism is not Christianity.

SECONDLY: Christ commanded us to show "*meekness*" towards those who oppose us (II Tim. 2:25). He says, "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who use you" (Matt. 5:44).

But Romanism teaches men to hate, and, if they are able, to persecute to the death all those who will not receive it. Its deeds have been diabolical and murderous. It is "drunken with the blood of the saints." It has inscribed on the page of history warnings which appeal to the reason and the feelings of all generations. Such a warning is what is told of the 24th of August, 1572. On that day the Protestants of Paris were devoted to slaughter by members of the Papal Church. For the one offence of being Protestants, thousands were slain. The streets of Paris ran with blood; everywhere cries and groans, were mingled with the clangor of bells, the clash of arms, and the oaths of murderers. The king, Charles IX, stood, it is said, at a window, and, every now and then, fired on the fugitives. Every form of guilt, cruelty, and suffering, made that fearful night hideous and appalling. Never, in any city, which has professedly been brought under the influence of Christianity, was there such a revelling in blood and crime. You may say, "Why do you recall the atrocities of a time so remote?" I answer, Because this deed received the sanction of the Church of Rome as a meritorious demonstration of fidelity to Romish precepts and doctrines. When the tidings of this wholesale murder were received in Rome, the cannons of St. Angelo were fired, the city was illuminated and Pope Gregory XIII and his cardinals went in procession to all the churches, and offered thanksgivings at the shrine of every saint. The Cardinal of Lorraine, in a letter to Charles IX, full of admiration

and applause of the bloody deed, said, "That which you have achieved was so infinitely above my hopes, that I should have never dared to contemplate it; nevertheless, I have always believed that the deeds of your Majesty would augment the glory of God, and tend to immortalize your name."

Some say that Rome has ceased to persecute. But this is not the fact; either as to her acts, or rules of action. She asserts that she is unchanged, unchangeable; that she is infallible, and cannot alter, except so far as necessity, or plans for the future, may require; and facts are often occurring which prove that persecution is still approved by her. Rome has little power now; her persecuting spirit is kept in abeyance for a time; but it is still there. When it is free from restraint, it knows no way of dealing with difference of opinion but by persecution and vilification. Let all who value their liberty, all who love the truth as it is in Jesus have no fellowship with such deeds of darkness, nor with those who work them. Let us show that we have no sympathy with such a cruel spirit; and that we love the names and memory of the noble army of martyrs of the Reformation; of those who sealed their faith with their blood; of those who died to release their country and their posterity from the bondage of Rome.

I agree with Dr. Samuel Waldegrave, when he says that, "The Convocation of the English clergy did wisely, when, in the days of Elizabeth, they enacted that every parish church in the land should be furnished with a copy of Foxe's Book of Martyrs;" and that it would be well if a copy of it were "in every house, yea, in every hand;" for "Rome is laboring, with redoubled

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effort, for the subjugation of Britain," and "the people have forgotten that she is a siren who enchants but to destroy."

THIRDLY: As to the sacrifice of Christ, Christianity teaches that He was "offered once for all, to bear the sins of many" (Heb. 9:28); that those who are sanctified by His sacrifice are so "by the offering of the body of Jesus Christ once for all" (10:10); that "by one offering He has perfected forever those who are sanctified," or made holy (10:14): these passages declare that the sacrifice of Christ was offered *once for all, never to be repeated*. But Rome declares that Christ is sacrificed anew, every time that the Lord's supper, which she calls "the mass," is celebrated; and that those who administer it are *sacrificing priests*.

The Council of Trent (Session 22) says, "Forasmuch as in this Divine sacrifice, which is celebrated in the mass, that same Christ is contained, and immolated in an unbloody manner, who once offered Himself in a bloody manner, on the altar of the cross, the holy synod teaches that *this sacrifice is truly propitiatory*, and that, *by means thereof*, this is effected—that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, *appeased by the oblation thereof*, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For *the victim is one and the same*, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different." The synod commands the use of lights, incense, and the traditional vestments; also that the priests "mix water with the wine."

In chapter 9, canon 1, the synod says, "If any one say that in the mass a true and proper sacrifice is not offered to God; or, that *to be offered*, is nothing else but that Christ is given us to eat; let him be anathema."

In canon 3, it decreed that, "If any one say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a *bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice*; or, that it profits him

only who receives; and that it ought not to be offered for *the living and the dead for sins, pains, satisfactions, and other necessities*; let him be anathema."

The Christ of Romanism is one who is sacrificed again and again for the remission of the sins both of the living and the dead; for those alive, and for those in purgatory. *Is this the Christ of Christianity?*

In canon 1 of its 13th Session, the synod says, "If any one deny that, in the sacrament of the most holy Eucharist, are contained truly, really and substantially *the body and blood, together with the soul and divinity of our Lord Jesus Christ*, and consequently the whole Christ, but say that He is only therein as in a sign, or in figure, or virtue; let him be anathema."

The Christ of the Bible, and of Christianity, is in heaven "at the right hand of God," where "He ever lives to make intercession for those who come to God through Him" (Rom. 8:34; Col. 3:1; Heb. 7:25); nor will He come in bodily form to earth again until He comes the second time, without sin, unto salvation, to be admired in all those who believe (Heb. 9:28; II Thess. 1:10). But the Christ of Romanism is upon the altars of Rome; He is said to be brought there by the power of her priests, and to be there in the form and shape of a wafer. But is that morsel of bread the Christ of the Bible?

FOURTHLY: Christianity is in direct opposition to Romanism as to the mode of a sinner's justification before God.

What say the Scriptures? "By deeds of law shall no flesh living be justified before God" (Rom. 3:20). "Therefore we conclude that a man is justified by faith, without deeds of law" (3:28). "Even David describes the blessedness of the man to whom God imputes righteousness without works" (Rom. 4:6). Israel, "being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes," or has faith (10:3, 4).

"God was in Christ, . . . not imputing their trespasses unto them" (II Cor. 5:19). "God has made Him

to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (5:21). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The doctrine thus taught by Christianity is that all men are sinners; that without justification there is no hope for any sinner; that we are justified by the imputation of Christ's righteousness alone; and that His righteousness is received through faith.

Now, what says Romanism? It says that the righteousness by which men are justified is that which the Holy Spirit, by the grace of God, through Christ, makes them *work out for themselves*; that it is received by means of "the sacrament of baptism . . . without which no one was ever justified;" that it is received "in ourselves," when we are renewed by the Holy Spirit; that it is a righteousness "imparted," "infused," "implanted," and not imputed (Session 6, chapter 7). Among the declarations of the Council are these: "If any one say that justifying faith is nothing else but confidence in the Divine mercy which remits sin for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema" (Session 6, canon 12). "If any one say that . . . good works are merely the fruits and signs of justification obtained, but not a *cause of the increase thereof*; let him be anathema" (canon 24). "If any one say . . . that he who is justified by good works, which are done by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly *deserve* increase of grace, *eternal life*," etc. "let him be anathema" (canon 32). Thus Romanism anathematizes the preaching of true Christianity!

FIFTHLY: Christianity says "there is *one Mediator between God and men, the man Christ Jesus*" (I Tim. 2:5), who is at the right hand of the Father (Eph. 1:20), where He "ever lives to make intercession" for us (Heb. 7:25). Christianity says that there is but *one Mediator*; that we cannot draw near to God except through Jesus.

What says Romanism? I quote from "a book of devotion for every day in the month of May," published by Papal authority. "Great is the need



you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned? Are you penitent? Still your perseverance is very uncertain. Are you sinner? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! However, by the devotion of this month, you may obtain her patronage, and your own salvation. Is it possible that a mother so tender can help hearing a Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest sinners. Think, then, what she will do for you for a whole month dedicated to her service!" How dreadful it is that sinners are thus kept back from Jesus, and are prevented from reaching God through Him.

Thus Romanism is the adversary of Christ in all the offices which He sustains. It is the enemy of His prophetic office; for it chains that Bible which He inspired. It is the enemy of His priestly office; for, by the mass it denies the efficacy of that sacrifice which He offered once for all on Calvary. It is the enemy of His kingly office; for it tears the crown from His head to set it on that of the Pope.

*Ye who seek salvation, go to Jesus.* Him has God exalted to be a Prince and a Savior. He is able to save to the uttermost those who come to God by Him. *The Father* is ready with out-stretched arms to clasp the penitent prodigal in His embrace. *The Son* is ready to give a free, full, complete forgiveness to every redeemed sinner, and to justify all who come unto God by Him. *The Holy Spirit* is ready to sanctify, renew, instruct, and help all who call upon Him. *The assembly* of saved sinners on earth is ready to welcome you to partake of its fellowship and of its joys. *Angels* are ready with harps tuned and fingers upon the chords, to give you a triumphant welcome, and to rejoice over you with joy. Come just as you are; come at once. "*Him that cometh to Me,*" says Christ, "I will in no wise cast out" (John 6:37).

\*From *The Fundamentals*.



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# A Priest's Struggle for Light

by Father Charles Chiniquy



The 15th of August, 1850, I preached in the Cathedral of Montreal, on the blessed Virgin Mary's power in heaven, when interceding for sinners. I was sincerely devoted to the Virgin Mary. Nothing seemed to me more natural than to pray to her, and rely on her protection. The object of my sermon was to show that Jesus Christ cannot refuse any of the petitions presented to him by his mother; that she has always obtained the favors she asked her Son, Jesus, to grant to her devotees. Of course, my address was more sentimental than scriptural, . . . but I was honest; and I sincerely believed what I said. But when night came, before going to bed, I took my Bible as usual, knelt down before God, in the neat little room I occupied in the bishop's palace, and read the twelfth chapter of Matthew, with a praying heart and a sincere desire to understand it, and be benefitted thereby. Strange to say! when I reached the 40th verse, I felt a mysterious awe, as if I had entered for the first time, into a new and most holy land. Though I had read that verse, and the following, many times, they came to my mind with a freshness and newness as if I had never seen them before. There was a lull in my mind for a few moments. Slowly, and with breathless attention, supreme veneration and respect, I read the history of that visit of Mary to the sacred spot where Jesus, my Savior, was standing in the midst of the crowd, feeding his happy hearers with the bread of life . . .

With heart and soul throbbing with these feelings, I slowly read. "While he talked to the people, behold his mother and his brethren, stood without desiring to speak with him. Then

one said unto him: Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered, and said unto him that told him: Who is my mother? Who are my brethren? And he stretched forth his hands towards his disciples, and said: Behold my mother and brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, sister and mother." I had hardly finished reading the last verse, when big drops of sweat began to flow from my face, my heart beat with a tremendous speed, and I came near fainting; I sat in my large armchair, expecting every minute to fall on the floor. A voice, the voice of my conscience, whose thunders were like the voice of a thousand Niagaras, was telling me: "Do you not see that you preached a sacrilegious lie, this morning, when, from the pulpit, you said to ignorant and deluded people, that Jesus always granted the petitions of His mother, Mary? Are you not ashamed to deceive yourself, and deceive your poor countrymen with such silly falsehoods?"

I felt, at once, so bewildered and confounded, by the voice, which was shaking my very bones, that I thought it was the devil's voice; and, for a moment, I feared lest I was possessed by a demon.

"My God," I cried, "have mercy on me! Come to my help! Save me from my enemy's hands!"

As quick as lightning, the answer came: "It is not satan's voice you hear. It is I, thy Savior and thy God, who speaks to thee. Read what Mark, Luke, and John tell you about the way I received her petitions, from the

very day I began to work, and speak publicly as the Son of God, and the Savior of the world."

These cries of my awakening intelligence were sounding in my ears for more than one hour, before I consented to obey them. At last, with a trembling hand, and a distressed mind, I took my Bible and read in St. Marks, chapter 3, verses 31, 32, 33, 34, and 35: "There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him and they said unto him: Behold thy mother and thy brethren without sending for thee. And he answered them, saying: who is my mother and my brethren? And he looked round about on them which sat about him and said: Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, my sister, and my mother." The reading of these words acted upon me as the shock of a sword going through and through the body of one who had already been mortally wounded. I felt absolutely confounded. The voice continued to sound in my ears: "Do you not see you have presented a blasphemous lie, every time you said that Jesus always granted the petitions of his mother?"

I remained again, a considerable time, bewildered, not knowing how to fight down thoughts which were so mercilessly shaking my faith, and demolishing the respect I had kept, till then, for my church. After more than half an hour of vain struggle to silence these thoughts, it came to my mind



that St. Luke had narrated this interview of Mary and Jesus in a very different way. I opened the holy book again to read the eighth chapter. But how shall I find words to express my distress when I saw the rebuke of Jesus Christ was expressed in a still sterner way by St. Luke than by the two other evangelists! "Then came to him his mother and brethren, and could not come at him for the press. And it was told him: Thy mother and thy brethren stand without, desiring to see thee. And he answered, and said unto them: my mother and brethren are those who will hear the word of God and do it" (Luke 8:19, 20, 21).

Till that hour, I had always accepted that text in the sense . . . that the very first miracle of Jesus Christ was wrought at the request of his mother. But when armed with the explanations of the church, a sudden distressing thought came to my mind: "How can you be so blind as not to see that instead of being a favor granted to Mary, this first miracle is the opportunity chosen by Christ to protest against her intercession. It is a solemn warning to Mary never to ask anything from him, and to us, never to put confidence in her requests. He answered her by a rebuke, a most solemn rebuke. Instead of saying: "Yes, mother, I will do as you wish," he says, "Woman thou hast nothing to do in this matter. I do not want you to speak to me of the bridegroom's distress. It was my desire to come to their help and show my divine power. I do not want you to put yourself between the wants of humanity and me. I do not want the world to believe that you had any right, and power or influence over me, or more compassion on the miseries of man than I have. It is to me, and me alone, the lost children of Adam must look to be saved."

This is what Jesus meant by the solemn rebuke given to Mary. He wanted to banish all idea of her ever becoming an intercessor between man and Christ. He wanted to protest against the doctrine . . . that it is through Mary that He will bestow His favor, to His disciples, and Mary understood it well when she said, "Whatsoever He saith unto you, do it." Never come to me go to Him.

"For there is no other name given among men, whereby we must be saved."

Every one of these thoughts passed over my distressed soul like a hurricane. Every sentence was like a flash of lightning in a dark night. I was like the poor dismantled ship suddenly overtaken by the tempest in the

midst of the ocean. Till the dawn of the day, I felt powerless against the efforts of God to pull down and demolish the huge fortress of sophisms, falsehoods, idolatries . . . built around my soul. What a fearful thing it is to fight against the Lord! During the long hours of that night, my God was

(continued on page 24)

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contending with me, and I was struggling against Him. But though brought down to the dust; I was not conquered. My understanding was very nearly convinced; but my rebellious and proud will was not yet ready to yield.

When at breakfast, Bishop Prince, who was sitting by me, asked: "Are you sick? Your eyes are as if you had wept all night." "Your lordship is not mistaken, I have wept the whole night!" I answered.

"Wept all the night!" replied the bishop, "Might I know the cause of your sorrow?"

"Yes, my lord. You can, you must know it. But please come to your room. What I have to say is of such a private and delicate nature, that I want to be alone with your lordship, when opening my mind to the cause of my tears . . ."

When alone with him, I said: "My lord, I thank you for your kindness in allowing me to unburden my heart to you. I have passed the most horrible night of my life. You congratulated me, yesterday, on the manner I had proved that Jesus had always granted the request of His mother, and that He cannot refuse any of her petitions. The whole night it has been told to me that this was a blasphemous lie, and from the Holy Scriptures themselves, I have been early convinced that you and I, nay, that our holy church, are preaching a blasphemous falsehood every time we proclaim the doctrines of the worship of Mary as the gospel truth!"

"It is my hope, my Lord, that our merciful God will keep me, to the end of my life, a dutiful and faithful priest of our holy church. However, I cannot conceal from your lordship that my faith was terribly shaken last night. . . ." I said: "My lord, will you allow me to put a few more questions to you?"

"With pleasure," he answered.

"Well! my lord, who came to this world to save you and me? Is it Jesus or Mary?"

"It is Jesus," answered the bishop.

"Who was called, and is, in reality, the sinner's best friend? Was it Jesus or Mary?"

The bishop answered: "It was Jesus."

"Now please allow me a few more questions: When Jesus and Mary were on earth, whose heart was most devoted to sinners? Who loved them with a more efficacious and saving love; was it Jesus or Mary?"

"Jesus, being God, His love was evidently more efficacious and saving than Mary's," answered the bishop.

"In the days of Jesus and Mary, to whom did Jesus invite sinners to go for their salvation; was it to himself or Mary?" I asked again.

The bishop answered: "Jesus has said to all sinners, Come unto me. He never said come or go to Mary."

"Have we any examples, in the Scriptures, of sinners, who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to him through her, and been saved through her intercessions?"

"I do not remember any such cases," replied the bishop.

"I then asked: 'To whom did the penitent thief, on the cross, address himself to be saved; was it to Jesus or to Mary?'"

"It was to Jesus," replied the bishop.

"Did that penitent thief do well to address himself to Jesus on the cross, rather than to Mary who was at His feet?" said I.

"Surely he did better," answered the bishop.

"Now, my lord, allow me only one question more. You told me that Jesus loved sinners, when on earth, infinitely more than Mary; that he was infinitely more their true friend than she was; that he infinitely took more interest in their salvation, than Mary; that it was infinitely better for sinners to go to Jesus than to Mary, to be saved; will you please tell me if you think that Jesus has lost, in heaven, since he is sitting at the right hand of his Father, any of his divine and infinite superiority of love and mercy over Mary for sinners: and can you show me that what Jesus has lost has been gained by Mary?"

"I do not think that Christ has lost any of his love, and power to save us, now that he is in heaven," answered the bishop.

"Now, my lord, if Jesus is still my best friend my most powerful, merciful and loving friend, why should I not go directly to him? Why should

we, for a moment, go to any one who is infinitely inferior, in power, love and mercy, for our salvation?"

The bishop was stunned by my questions.

He stammered some unintelligible answer, excused himself for not being able to remain any longer, on account of some pressing business; and extending his hand to me before leaving he said: "You will find an answer to your questions and difficulties in the Holy Fathers." I studied with the utmost attention, every page where I might find what they taught of the worship of Mary, and the doctrines that Jesus had never refused any of her prayers.

What was my desolation, my shame and my surprise, to find that the Holy Fathers of the first six centuries had never advocated the worship of Mary, and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every page of my theological, and other ascetic books I had read till then, were but impudent lies; additions interpolated in their works a hundred years after their death. . .

From my infancy I had been taught . . . that Mary is the mother of God, and many times every day, when praying to her, I used to say, "Holy Mary, mother of God, pray for me." But now I cannot bless God enough for what mine eyes have seen and mine ears have heard of his mercy towards me and my countrymen. From my infancy he has taken me into his arms and led me most mercifully, through ways I did not know, from the darkest regions of superstition, to the blessed regions of light, truth and life! . . .

Rich with the unspeakable gift which has been given me, and pressing my dear Bible to my heart, as the richest treasure, I hasten my steps with an unspeakable joy toward the Land of Promise. I already hear the angel's voice telling me: "Come: the Master calls thee!"

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**CHRISTIAN HERITAGE**

# CHURCH EVANGELISM and CATHOLIC NEIGHBORS

**The Pastor: Key Man**

by Stuart P. Garver



The saving work of God in the hearts of men is the primary task of the Holy Spirit. He it is Who convicts of sin, converts, and consecrates the believer in Christ. The true evangelist, therefore, the most able soul winner is a Spirit-controlled Christian by whom God chooses to reveal His Son as both Savior and Lord.

In any church-related program of evangelism then, the pastor becomes the key man. From him will flow the inspiration, the instruction, and the implementation for effective evangelism. Just as water rises no higher than its source so congregations show no greater concern for the salvation of lost souls than that which they see demonstrated in the life work of their pastor. His people will hear him ask over and over again that they be "Praying always with all prayer and supplications *in the Spirit*, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:18-20).

Witness bearing flourishes only in a climate conducive to the free exercise of the Holy Spirit. A Spirit-filled pastor helps to create such a climate and himself becomes a sort of spiritual barometer of the fervency of the congregation by virtue of his own patient understanding and consistent testimony to Christ. Spirit-led people always respond to a Spirit-filled pastor. This, then, is the first concern of every pastor who wants his people to evangelize their Roman Catholic

friends: to create an atmosphere in which the Holy Spirit can freely apply the full benefits of the Gospel to the hearts of those who believe.

## I Preach The Word

The Apostle John described the work of the Holy Spirit as "taking the things of Christ and revealing them unto you." He also added a description of the results of such a Spirit-given revelation saying, "He shall guide you *into* all truth." Witnesses chosen by the Holy Spirit thus receive a double blessing; they see Christ unveiled in the Scriptures and are brought not merely to the truth, but *into* the truth itself. This is the profound meaning of our Lord's remark: "If My Words abide in you, and ye abide in Me, ye shall ask what ye will and it shall be done unto you." God's Word and the believer's life are blended into one unified witness to the reality of their togetherness. It is far more than knowing the Scriptures and something beyond believing the Word; it is a realization of the Truth in one's daily life. Under the guidance of the Holy Spirit there has been a deep penetration of the Truth into the conscience of the disciple. If you like, he experiences a sort of Divine brain-washing, a purging from dead works (and wrong thinking) to serve the true and living God.

This, too, is the pastor's goal as he preaches the Holy Scriptures: to so expose Christ to his people that the Redeemer and the redeemed may be one, "as Thou, Father, art in Me, and I in Thee" (John 17:21).

It should be noted here that the pulpit is not always the best place to launch a refutation of Roman Catho-

lic doctrine. Such themes when handled in the pulpit may generate a great emotional response from some congregations, but rarely does it render them any more efficient as soul winners. Such doctrinal matters are best treated in smaller study groups where provision can be made for a full and free discussion of basic theological differences. One may preach with great profit, however, upon the redemptive texts of our Protestant faith such as the authority of Scripture, justification by faith, the meaning of sanctification, the sacraments or ordinances, the priesthood of believers, etc. Protestants must be thoroughly grounded in their own religious faith if they are to deal with Roman Catholic people with any degree of confidence.

## II Praying Always

It is the obvious thing that we are prone to neglect in any training program for an evangelistic effort. Everyone talks of the need for much prayer, some will pray, and there are those rare souls who are praying *always* for the salvation of others. But in this chapter, we are considering the role of the pastor in a church-wide effort to evangelize Roman Catholic people. The fervency of your prayers availeth much, pastor, much, that is, for those who hear you praying for the salvation of their Catholic friends and neighbors. So from your pulpit, in your Bible study classes, at your missionary meetings pray for Roman Catholics as the Apostle Paul pled with God for his own kinsmen. Let your people know of your ex-



periences in talking with these people and urge them to join you in prayer that specific persons will respond to the Gospel of Christ.

Let your people become aware of the need to reach all mankind with the pure Gospel of grace by sharing with them a compassion and zeal for the salvation of those caught in the snares of Catholicism. In a very real sense praying is participating in the very life of the Savior: it is also the key to a pastor's sharing in the life of his congregation.

In a training class a pastor's wife expressed her reaction to Catholic evangelism by stating that she could hardly endure talking about Christ to Roman Catholics. Another woman, the mother of a missionary to South America, and a former Roman Catholic herself, said she felt the same way toward the Roman Catholic Church. Many have allowed their social, political, and theological prejudices to produce bitterness in their own hearts for people of another faith. All this must be replaced by a God-given concern and a whole-hearted dedication to the work of the Gospel. Prayer will help to make the difference.

### III Study Your Field

The need for community religious surveys is basic to a planned program of evangelism, but such surveys rarely reveal more than the identity of Roman Catholic families living in the vicinity of your church. And though such information may underscore the congregation's responsibility toward these families, additional facts about the church habits of these people are required.

A pastor in a small New Jersey town, for example, directed a house by house survey of their community by the members of his church. To their surprise they discovered 90% of their parish territory was Roman Catholic, and that less than 40% of these attended Mass once a year. Interpreting these and related facts culled from the survey, the pastor impressed upon his people that unless they made contact with these nominally Roman Catholic families, they would be withholding the Gospel from 90% of their friends and neighbors. He compared their situation to that of missionaries working in Latin

America among large Catholic populations and urged his people to look upon their own neighborhood as a mission field that was already "white unto the harvest." Goals were set, workers chosen, and assigned, prayer meetings were organized, and a thorough course of instruction given in Roman Catholic doctrine. The results were electrifying as pastor and people reached beyond the 10% circle of non-Catholic residents in their town to embrace the whole community in their evangelistic effort.

Every parish survey becomes a prelude to a study of the local Roman Catholic situation. In addition to asking how active the individual Roman Catholic is in his own church, one should determine the attitude of the parish priest. Is he fanatically Catholic, aggressive in local politics, hostile toward Protestant evangelistic programs, cooperative with Protestants in civic events, etc? In recent years many parish priests have launched campaigns to win converts among Protestants and uncommitted people in their parishes. They adopt with facility Protestant methods so that many people respond to their appeal and become members of the Roman Catholic Church.

It is imperative, therefore, that the pastor study carefully the field in which he is working and becomes familiar with the need for a thoroughly organized program of action. One must adopt the right methods for his particular parish, and this cannot be done apart from a careful survey of the entire neighborhood. The following lines of action, if vigorously executed, should produce information basic to the extension of the witness of the congregation into every home of the local community.

Survey at least two hundred homes in each area to be studied, recording the information obtained about the present religious affiliation of preference of each member of the house. This will give the church visitors an accurate record of the percentage of Protestants, Roman Catholics, and Jewish families in the neighborhood and should indicate how many unchurched people reside in the area. A careful notation should be made of the number of children in each home, their Sunday School attendance, and

the school (public or private) they attend since to reach this age group a somewhat different program for evangelism must be organized.

When conducting such a survey it is important for the Church worker to report what he (or she) feels are the prospects for future contacts with the family or any member thereof. He may want to make specific recommendations as to their needs and suggest what previous efforts might have been made to witness to them. Though this first survey is strictly preliminary to future visits by trained workers, it does offer an excellent opportunity to get acquainted with the people and lay the ground work for later contacts. One might leave a church bulletin or brochure describing the ministry of the congregation but without pressing for a prolonged visit on the occasion of this very first call. Courtesy produces the best results in these surveys, therefore, the one making the call must "bear a good witness for Christ" by the impression he leaves with these people of genuine Christian love and graciousness. Avoid antagonisms, refuse to argue, speak softly, and listen respectfully to what they tell you. In short, be genuinely friendly, remembering always that Christ values highly the life of each member of the home you visit; He died for them!

Finally, before launching this first survey, make sure all who participate understand thoroughly:

1. He is God's witness.

"You are my witnesses," saith the Lord" (Isa. 43:10).

"Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14).

"... that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Peter 2:9b).

2. He must bear a good witness to God before men.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15, 16).



"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18, 19). "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16)

3. He must be equipped for the work of God.

(a) He must have His Holy Spirit:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

(b) He must be taught what to say.

"Now therefore go, and I will be with your mouth and teach you what you shall speak"

(Exodus 4:12).

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20).

(c) He will bear fruit upon the sowing of the Word. "He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him" (Psalm 126:6). "So then neither is he that planteth any thing, neither he that watereth; but God giveth the increase" (I Cor. 3:6). "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isa. 55:11).

(d) God rewards the faithful witness. "And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever" (Dan. 12:3).

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

**Vatican City:**

(continued from page 15)

the abuses of this intellectual freedom, the gains accruing from its exercise have so benefited the world that it is impossible to force thinking men to abandon their rights in the study and teaching of theology. It is simply foolhardy to refer to laymen, Protestant or Roman Catholic, as promoters of an absurd and contaminated freedom, when they disagree with the pronouncements of bishops or popes who have often contradicted themselves despite their proud boast of a Divine mandate in theological fields.



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**\*THIRTY SIGN LETTER TO MAYOR WILLY BRANDT From Page 4**

Mayor Willy Brandt recently appealed to the Congress for Cultural Freedom to bring to the attention of world opinion the gravity with which its friends and associates regard the violation of human rights involved in the closing of the Berlin border to East German refugees.

In reply, the 30 intellectuals and civic leaders listed below sent the letter to Mayor Brandt from which we have quoted in the article, "Thirty Wise Men."

Raymond Aron (France)  
Jorge Luis Borges (Argentina)  
A. K. Bronhi (Pakistan)  
Victor Raul Haya de la Torre (Peru)  
Sidney Hook (U. S. A.)  
Frode Jakobsen, M. P. (Denmark)  
W. Arthur Lewis (West Indies)  
Salvador de Madariaga (Spain)  
Raul Manglapus (Philippines)  
Minoo Masani, M. P. (India)  
Maung Maung (Burma)  
Asoka Mehta, M. P. (India)  
Ezekiel Mphahlele (Nigeria)  
Jayaprakash Narayan (India)  
Davidson Nicol (Sierra Leone)

Victorio Ocampo (Argentina)  
J. Robert Oppenheimer (U. S. A.)  
Michael Polanyi (Britain)  
Eugene V. Rostow (U. S. A.)  
Denis de Rougemont (Switzerland)  
Luis-Alberto Sanchez (Peru)  
Eduardo Santos (Colombia)  
Yoshihiko Seki (Japan)  
Hugh Seton-Watson (Britain)  
Edward Shils (U. S. A.)  
Ignazio Silone (Italy)  
Stephen Spender (Britain)  
Manes Sperber (France)  
Michio Takeyama (Japan)  
Erico Verissimo (Brazil)



### Catholic Missionaries Go To Africa

According to Paris Radio, during the past four years about 1,000 French Roman Catholic missionaries left for overseas assignments. More than half of them (510 priests and lay brothers) were sent to Africa.

—*The Gospel Message*

### Catholic National Mission Center

The first step toward formation of a national center for coordinating all Catholic mission activity in the United States was taken by delegates at the 12th annual meeting of United States mission societies.

More than 800 priests, religious, and laymen at the conference supported the proposal to form a committee to consider the plan.

—*The Register*

### "Party Modesty"

Auxiliary Bishop Walter W. Curtis of Newark, N. J., issued a call to Roman Catholics for the creation of "a 'party of modesty' to stem the tide of indecency and the general decline in Christian modesty" in both men's and women's dress.

In an open letter in the archdiocesan weekly, *The Advocate*, the prelate observed that "Catholics are no worse in matters of modesty than others. But so many are not much better either, and it is this that worries me."

—*Good News Broadcaster*

### A Bible For Every Family In Indonesia

A quarter million copies of the Bible have been ordered in Ende, Indonesia, by the government for distribution among Roman Catholic families in this predominantly Moslem country.

The Arnold Press, operated by the Society of the Divine Word (an order of priests) will undertake the first printing of the complete Bible in Bahasa, the official language of the country.

There are some 1,300,000 Catholics among the nation's 86,000,000 people, 90% of whom are Moslems. Protestants number about 3,400,000.

—*The Tablet*

### World Protestant Missionaries

The total number of Protestant missionaries sent out from all countries is now 42,250, an increase of 3,644 in the last two years. Of the total, 27,219 represent North American agencies: 94 boards belong to the NCC, while 115 belong to the EFMA, IFMA, or the ICCC; serving in 146 countries and territories.

—*Christian Victory*

### New Cia Chief Receives Jesuit Award

John A. McCone, President Kennedy's choice for the post of director of the Central Intelligence Agency, received the Loyalty Medallion of Loyola University of Los Angeles at the institution's second Citizenship Day Dinner.

The former chairman of the Atomic Energy Commission was cited as having demonstrated "his loyalty to God and country and to his own high standards of personal conduct and citizenship."

A Los Angeles businessman and engineer, McCone was made a Knight of St. Gregory in 1955 and in March, 1956, was awarded the Grand Cross of the Order of St. Sylvester by Pius XII. He was in Rome in 1956 as President Eisenhower's personal representative at the celebration of Pius XII's 80th birthday and the 17th anniversary of his coronation as Pope.

—*The Register*

### Catholic Attempts To Control Press

A good illustration of Catholic attempts to control organs of public information transpired not long ago in the controversy between *Harper's* magazine and the Knights of Columbus. The Knights have been buying space in *Harper's* for its advertisements. Supreme Knight Luke E. Hart became disturbed because the magazine published an article by Richard H. Rovere, author of a book which was highly critical of Senator Joseph McCarthy.

Hart wrote to the editor of *Harper's* saying: "In my opinion, Rovere's book is the most disgraceful publication that has come off the press in recent years . . . A person who could write such a book should not be allowed to write anything for decent people to read, and the fact that you allow him to write the lead article in your magazine raises a serious question in my mind as to whether we should not discontinue entirely the publication of advertising in *Harper's*."

*Harper's* editor was naturally offended by Hart's insulting attempt to control his freedom of opinion. He published the Supreme Knight's letter in his "letters column," with a reply that "placement of ads in *Harper's* is handled not by editors but by the business department"; that advertisers "rarely try to influence *Harper's* editorial policy and never succeed"; and that "in this country, neither Mr. Hart nor anyone else is authorized to decide whether any author should be 'allowed to write anything else.'"

—*American Baptist*

## Call For Temperance

Alarmed by the abuse of liquor, Archbishop William O. Brady of St. Paul, Minnesota, has called on his priests to dust off "the old-fashioned sermons on temperance and even on total abstinence."

—*Baptist Beacon*

## Catholic Priest Turns Jewish

Abraham I. Carmel today is a Jew; ten years ago he was a Roman Catholic priest. Not since 838 A.D. had there been known a case in which a Catholic priest was converted to Judaism until the former Kenneth C. Cox took the step, assuming his new Jewish name. He said he finally made the break with Romanism because of his gradual, growing doubt, born of much study and meditation, about the doctrine of God's incarnation as Jesus, and about God's physical presence, as Christ's body, in the bread and wine of Holy Communion.

—*The Bible Advocate*

## Bible Reading Legal In Kentucky Schools

In a written opinion, the State Attorney General, Mr. John Breckenridge, stated that Kentucky law requires reading of the Bible in public schools, and that law has been upheld by the Court of Appeals.

The King James Version of the Bible, which is used in the schools, has been ruled non-sectarian by the court.

Bible reading without comment in public schools is a part of the curriculum of the following states: Kentucky, Colorado, Iowa, Minnesota, Pennsylvania, and Texas.

(RNS)

## Nuns Dismissed From Convent For Fighting

At San Dona di Piave, Italy, seven nuns of the cloistered order of St. Claire have been dismissed from the order as the result of a month-long dispute that finally terminated in a free-for-all within convent walls.

A Vatican decree dismissing the nuns was signed by Valerio Cardinal Valeri, prefect of the Sacred Congregation of Religious, charged with discipline of religious orders.

Six men—a villager, two policemen and three monks from a neighboring monastery—have been excommunicated because they entered the cloistered convent. The men had sought to stop the fighting. Canon law forbids men from entering cloistered convents without permission.

The fighting, chair-swinging and dish-hurling, began when the Vatican ordered a consolidation of convents of the order in the area under the authority of a single mother house in the diocese of Treviso. Seven of the fifteen nuns in the local convent refused to obey the Vatican order.

—*New York Post*

## Jesuits Largest Order In World

Vatican statistics reveal that the Jesuits with 34,690 members, are the largest religious order in the Church of Rome. The Order of Friars Minor (Brown Franciscans) is second with 26,151 members. Other memberships reported are: Salesians (founded by Saint John Bosco in the past century): 20,545; Brothers of the Christian Schools, 17,432; the Order of Friars Minor Capuchin (Franciscans who broke away from the main stem), 15,624; Benedictines, 11,500; Trappists, 4,337.

—*The Register*

## Forty-five Ministers Attend Catholic Retreat

Invitations were sent to about 1,000 Protestant ministers to take part in a three-day retreat at Marydale Retreat House, Kentucky, but only forty-five accepted. There were clergymen from Kentucky, Ohio, Pennsylvania, New York, Indiana, Wisconsin, and Missouri, and included Episcopalians, Lutherans, Baptists, Methodists, United Church of Christ, Presbyterians, and a minister of the Holiness Church.

Bishop John J. Wright of Pittsburgh, Episcopal adviser of National Catholic Retreat Movement, conducted the conferences.

"The purpose of the meeting," said the Rev. Thomas F. Middendorf, executive director of the NCRM, was to "break down prejudices and bring about a better spirit of understanding."

(NC)

## Two Monks Jailed In Italy

Two Roman Catholic monks, the Rev. Guido Martinelli and the Rev. Alessandro Vesco, have been accused of despoiling the 17th century Gerolomini church in Naples. They are charged with embezzlement and theft by the Naples superintendent of monuments. The missing objects range from marble busts to an antique organ.

Purportedly, the priests sold between \$320,000 and \$480,000 worth of art treasures in their custody to art dealers. The trial will take place this month.

—*The New York Times*

## Ambassador Of New Nation Lauds Missionaries

In presenting his credentials to President John F. Kennedy, Dr. Richard E. Kelfa-Caulker, the newly-appointed Ambassador of Sierra Leone, East Africa, one of the new nations of the world, declared that "with the advent of American missionaries in 1946 the United States' influence and prestige spread throughout his country."

Mr. A. S. J. Carnahan, former Congressman from Missouri, is the newly-appointed U. S. Ambassador to Sierra Leone. He is an active Baptist layman.

—*The Gospel Message*



## First Cloister In Sweden In 366 Years

Recently at Glumslov, Sweden, the first Roman Catholic cloister for nuns has been instituted by the Carmelite Order with the permission of the Swedish government.

Government approval of the cloister marked the first permit of its type since 1595, when all convents, cloisters and monasteries were barred as the culmination of a long anti-Catholic campaign that began with the Reformation.

—*The Tablet*

## Papal Blessings

At the end of a private audience Pope John XXIII granted to President Kennedy's mother, Mrs. John P. Kennedy, he extended a "very special apostolic blessing" to the United States and the American people as well as to President Kennedy and all his family.

Mrs. Kennedy had a twenty-minute conversation with

the Pope, who gave her a gift of rosaries and religious medals.

After the audience with the Pontiff, Mrs. Kennedy called on the Apostolic Secretary of State, Amleto Cardinal Cicognani, who was formerly Apostolic Delegate to the United States.

—*The New York Times*

## Italian Town Defies Vatican Decree

Even though St. Philomena has been eliminated from the roll of Roman Catholic saints, the town of Mugnano del Cardinale, near Naples, has announced, through its mayor, that it intends to continue observing her feast day with solemn celebration.

Mugnano's mayor, Dr. Paolo de Lucia, declared: "The feast is going to be observed. As far as we Mugnesi are concerned, St. Philomena may not be touched. No historic revelation can stop our boundless devotion to our protectress."

—*American Review of Eastern Orthodoxy*

## THE ESSENCE OF FAITH

"The essence of faith lies in this: a deep sense of conviction, that in what we do, though it were single-handed, with all men standing aloof, and even saying 'Nay!' to it, we have God and all the universe at our back."

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Yet it lives — as a lamp to our feet.  
Yet it lives — as a light to our path.  
Yet it lives — as the gate to Heaven.  
Yet it lives — as a standard for childhood.  
Yet it lives — as a guide for youth.  
Yet it lives — as an inspiration for the matured.  
Yet it lives — as a comfort for the aged.  
Yet it lives — as food for the hungry.  
Yet it lives — as water for the thirsty.  
Yet it lives — as rest for the weary.  
Yet it lives — as light for the unbeliever.  
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—*Selected*

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# BOOK REVIEWS

The books reviewed in **CHRISTIAN HERITAGE** are from Protestant and Roman Catholic presses and are presented for the benefit of our readers who desire help in selecting books dealing with the general subject of Protestant and Roman Catholic relations. The publisher of each volume is indicated, but most of them can be ordered through our Christ's Mission book department. Inquiries about books not reviewed in this column should be addressed to: Christian Heritage Book Dept. - 369 Carpenter Ave. - Sea Cliff, N. Y.

**Outline Studies in the Gospel of Matthew**, by W. H. Griffith Thomas, D.D., Wm. B. Eerdmans Publishing Co., 1961, 476 pages, \$5.50.

Reviewed by F. J. K.

Dr. Griffith Thomas is widely known, here and abroad, as an outstanding Bible teacher, preacher and lecturer. Author of many other books on scriptural studies and commentaries, he has here offered us sixty studies, furnishing us with an overall and detailed outline of Matthew's Gospel.

In a very practical introduction, Dr. Thomas discusses these points: 1) what the Gospel is; 2) why there are four Gospels; 3) the general features of Matthew; 4) the plan of Matthew; and 5) the special feature in Matthew.

The Divine purpose in Matthew's Gospel is to set forth our Lord as Yahweh's King. Thirty-one sections peculiar to this Gospel dwell more or less on the topic of the King and the Kingdom, which appears in Matthew in three forms:

1) As preached by John the Baptist, and referring to the prophecies of the Old Testament;

2) the kingdom in its mysteries, which (13:11) "reveal the existence of a blend of good and evil all through the interval between the rejection of the Kingdom and its official setting up according to the prophetic word." (p. 20)

3) The Kingdom in its future

glory (cf. 17: 1-11). Towards the end of the Gospel our Lord predicts His return in power and glory to establish that which the prophets had foretold (chapter 24 and 25).

A brief summary is appended at the end of the book, closing with this sublime and redemptive counsel: "Be it ours who read of this heavenly King first to accept and follow Him as our Savior and our Lord, and then to proclaim far and wide the grace and glory of His gospel, exerting every talent and energy of our souls to 'crown Him Lord of all.'"

Without fail, this book will prove an appropriate and precious Christmas gift not only for ministers and seminarians, but for all those interested in gathering the wonderful priceless spiritual gems found in the Gospel of Matthew.

**Beloved World**, by Eugenia Price, Zondervan Publishing House, 1961, 506 pages, \$4.95.

Reviewed by F. J. K.

Another useful Christmas gift-suggestion is this panoramic story of God and people as viewed in the revealed word of God.

Beginning with the account of the Creation, the writer leads us on from century to century, describing in her

inimitable and lucid style the people, scenes, historical details and transitions, concluding with the words of *Revelation*.

The author's purpose was "to put into readable form the true story of God's consistent behavior toward us—in spite of our behavior toward Him." (Preface)

God is not silent. He has placed His imprint on all creation. He is immutable, never changing. He is eternally absorbed in His creation, preserving all by His omnipotence. He speaks to the man of today as He has always spoken down through the ages, with sempiternal love, understanding, and forbearance.

**The Postman of Patmos**, by G. A. Hadjiantoniou, Ph.D., LL.B., Zondervan Publishing House, 1961, 149 pages, \$2.50.

Reviewed by F. J. K.

Born in Smyrna, Asia Minor, the self-same city which received one of the seven letters expounded in this book, Dr. Hadjiantoniou, first a lawyer in Athens, Greece, then a minister of the Greek Evangelical Church, presents us with fourteen messages on the "Seven Letters to the Seven Churches of Revelation."

Capturing the spirit of the apostolic age, he takes us to the very cities where these early churches prospered "or struggled, as the case may be, making each church live again as a congregation of real people with real spiritual victories and defeats."

It is Christ who commands John to write to the seven churches in the Roman Province of Asia, the western part of what is now known as Asia Minor. The messages contained in the letters are applicable to Christians of

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all ages.

Two reasons may be alleged for sending these letters. First, they contained specific messages for every one of the churches. Secondly, there was a broader scope in that the eternal truths embodied in these messages "should be brought home to the Church as a whole, irrespective of time or place." (p. 14)

One may ask, "Why were letters sent only to seven churches?" The chief reason appears to be "the symbolic connotation of the number. . . . Throughout the scriptures the number seven stands for perfection, for completeness; and in the framework of this symbolic meaning the local churches recede and vanish within the one Church universal." (p. 14)

Some of these churches were passing through dire trials, for example, the poverty-stricken church of Smyrna, to which Our Lord addressed these words: "I know; I know everything—thy poverty, thy persecutions, thine affliction." Christ predicts more affliction for this church, but finally

it will triumph, obtaining a crown of glory.

An important message is delivered by the "royal postman" to each church, ending on a note of hope, promise and encouragement.

All true Evangelical Christians, as well as local churches, will find themselves depicted in these exhortatory missives, brimming with keen perception of the individual problems involved and their final overcoming unto final victory.

**Veritas and the Virgin or Jesus the Son of God and the Children of Joseph and Mary**, by W. Grayson Birch, Berne Witness Inc., 1960, 264 pages, \$4.50.

Reviewed by F. J. K.

A worthy addition to the Evangelical literature on Mariology, this treatise surpasses anything written in English thus far by Protestant writers. The author assembles numerous pieces of evidence found in the Bible, and other historical facts from early Christian writers.

An array of writers of the earliest ages of Christianity, Augustine, Cyprian, Clement, Tertullian, Origen, Hegesippus, and Cyril, among many others, are marshalled to evince the taint of falsehood surrounding scriptural Mary.

Presenting a unique study of the different facets of the Marian cult, Mr. Birch demonstrates that Mary bore sons and daughters to Joseph, after Jesus was conceived of the Holy Spirit and was born in the stable at Bethlehem.

Mary's place in history and the Mary of fiction are admirably contrasted. Several centuries after the apostolic era men began to fabricate fictional stories regarding Mary. Soon people started to give credence to these imaginative fables, accepting them as fact. With the passage of time various other qualities and powers

were attributed to Mary, without any scriptural warranty, until today, she is being considered in the Church of Rome as the mediatrix of all saving grace and co-redemptrix of the human race.

An instant in point to illustrate how a certain popular fiction gradually assumed the semblance of truth is the Assumption of Mary into Heaven. Based entirely on false tradition contained in an apocryphal work entitled "The Passing of Mary," the belief in the assumption of Mary gained impetus in the fifth century and continued increasing until it was declared a dogma in the Roman Catholic Church on November 1, 1950.

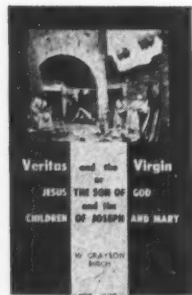
With respect to the brothers and sisters of Jesus, the Roman Catholic Church teaches that the Hebrew expression "brothers and sisters of the Lord" in the Bible merely refers to relationship in the same tribe or stock. The Catholic biblicists also maintain that first cousins come under that title, explaining that the Greek form "adelphos" signified both brother and first cousin, being frequently employed to refer to the latter. This is surprising for the Latin Vulgate in Matthew 4:21 has "*duos fratres*" (two brothers) and "*fratrem ejus*" (his brother). "And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother." The Greek words "adelphos" and "adelphe" are translated brother and sister respectively, with their plural forms "brothers" and "sisters." "Adelphe" is used in the New Testament to indicate the same parents or parent. (Cf. John 6:8; John 7:3; Matthew 13:54-57; Acts 1:14; Gal. 1:19). The term "adelphos" (brother) is also employed in the New Testament in a wider spiritual sense to designate the relationship existing among all persons who have been "born of the Spirit" (John 3:6). (Cf. also Colossians 1:2; Ephesians 1:20; Philemon 1, etc.)

This book may be recommended to all seekers of truth, the unvarnished truth, that has been blurred in the minds of the Romanists through the centuries by the perversion of Biblical facts.

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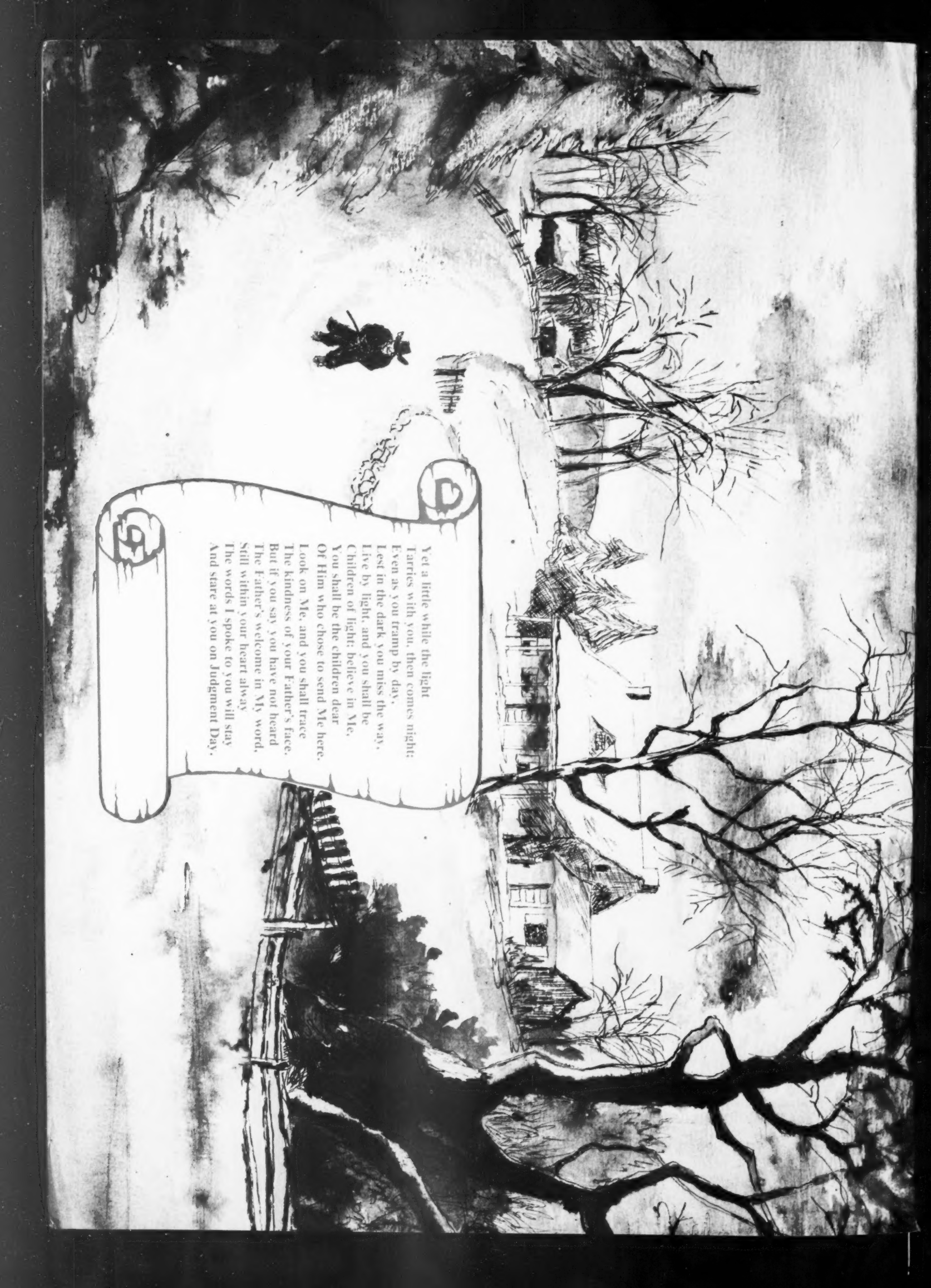
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Yet a little while the light  
Furries with you, then comes night;  
Even as you tramp by day,  
Lest in the dark you miss the way,  
Live by light, and you shall be  
Children of light; believe in Me,  
You shall be the children dear  
Of Him who chose to send Me here.  
Look on Me, and you shall trace  
The kindness of your Father's face.  
But if you say you have not heard  
The Father's welcome in My word,  
Still within your heart away  
The words I spoke to you will stay  
And stare at you on Judgment Day.

